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OF THE

Rev. BERNARD WHITMAN.

BY JASON WHITMAN.

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PREFACE.

It was with extreme reluctance that the writer undertook to prepare the following sketch of a beloved and lamented brother; — knowing how apt the public are to attribute all that may be said under such circumstances to feelings of family partiality, and believing that there were others better qualified than himself for the task. The task was declined by others and urged upon the writer. Believing that the true character of the Rev. Bernard Whitman was not known to those who judged only by his published writings, and that if properly set forth it was calculated to do good, by shewing the power of individual energy and the value of personal piety, he has at last made the attempt.

The principles which have guided him in the performance of his task, have been, to exhibit distinctly the materials out of which, and the influences under which the character was formed, and then to set forth the character itself just as it was. He has availed himself, as far as he has been able, of the kindness of friends, because he thought that testimony from others would be more acceptable and would have more weight than what he might himself write. To those friends of whose kindness he has availed himself he would tender his most sincere thanks.

The publication of the work has been delayed in consequence of the multiplicity of cares and labors resulting from the peculiar situations in which the writer has been placed; having been for a time after the decease of his brother engaged in the duties of a public and travelling agency, and afterwards in ministering to a new but rapidly increasing religious society. It is now given to the public in the hope and with the prayer that it may aid in the

promotion of the best interests of truth and piety — interests to which the subject of the sketch was devoted while among us, and in the promotion of which he sacrificed his health and life.

JASON WHITMAN.

Portland, Me.

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MEMOIR

OF THE

REV. BERNARD WHITMAN.

MEMOIR.

CHAPTER I.

Birth — Features of mind and character in early life — Father's character — Mother's character — Mode of family government — Father's pecuniary circumstances — Common town school — Religious impressions — Leaves the paternal roof, to work in a cotton manufactory — Commences study.

Bernard Whitman, the subject of this memoir, was born at East Bridgewater, Mass., June 8th, 1796. He was the son of Deacon John Whitman by a second wife — the thirteenth child of his father, the eleventh of his mother. From birth he was a hearty and robust child, blessed with an apparently good constitution, and enjoyed almost uninterrupted health. His character was, from the first, strongly marked. The features of his mind, manifested in early years, were the same by which he was distinguished in after life. They were amiableness and generosity of disposition, an open frankness of manner, ardor, activity and perseverance in the

pursuit of the various objects of desire, and fearlessness in regard to personal danger. To these were added, as his mind began to develope itself more fully, an abhorrence of all that was mean, underhanded or deceitful, a love of justice, and a resolute boldness in its assertion and defence. These characteristics secured for him the love of his schoolmates, and the deep interest of all who knew him. His ardor, perseverance and fearlessness placed him at the head of his schoolmates in all enterprises of difficulty or danger; not that he was ambitious of this distinction, but because the post was voluntarily assigned to him by those less active and fearless than himself. An anecdote may illustrate this. The boys of the school were one day at play in a pine grove near the school-house. A hornet's nest was discovered. This at once interrupted the play, and excited the desire for its destruction. A consultation was held, and the plan was laid. It was to prepare a plug, and insert it into the only aperture which these insects leave as the entrance to their dwelling, and then to destroy the nest with its inmates in such a manner as might seem best. But when the plan was laid, the ardor of most began to cool; they were unwilling to expose themselves to danger in its execution. Whitman was called upon, and, without hesitation,

he prepared and inserted the plug, and bore off the obnoxious nest in triumph. Those who have known the subject of this memoir during the latter part of his life, will perceive that this is in perfect keeping with his whole character; for they will remember that in manhood, whenever he was convinced that the cause of truth and piety demanded the effort, he was ready to march boldly up to any class of opposers, regardless of the odium to which he might himself be exposed, and utterly indifferent as to the buz which might be raised about his ears, or the stings which might be aimed at his character.

During his childhood the church in East Bridgewater, of which his father was a deacon, was for some time destitute of a pastor. Several of the young gentlemen who supplied the pulpit as candidates, boarded with Deacon Whitman. These all became deeply interested in Bernard, and took much notice of him. One in particular, a Mr Hall, who was fond of children, and who had a happy faculty of winning their affections, spent much time in talking with him about going to college and becoming a minister. It is difficult to trace the secret influences which operate upon the mind of a child, and to assign to each its appropriate share in the formation of

the character of the man. But it is supposed that the course pursued by the subject of this memoir, in after life, was much influenced, if not wholly determined, by the deep impressions made thus early upon his mind in these conversations; for his was not a mind from which impressions once made were easily effaced. Nor was he one who would readily give up the pursuit of an object on which his affections had once been placed. One circumstance would seem to indicate that he was influenced by strong early impressions. Upon his arrival at the age when most, from their haste to be men engaged in the active business of life, waver much in their plans and purposes, there was no wavering with him. He formed his resolution without consultation or advice, with many and great obstacles in full view before him, and with a perfect knowledge that the course he marked out would much retard his entrance upon the active duties of life. He resolved, under these circumstances, to acquire a collegiate education, and to devote himself to the work of the Christian ministry. In confirmation of these statements in regard to the characteristic features of his early life, an extract from a letter, written by one who boarded for a time in the family of his father, and who was for several years the pastor of the church in

East Bridgewater, is here inserted: — "I have very distinct impressions of his manly form, and of his leading traits of character, when a boy of thirteen or fourteen years; and, as is usual in strongly marked characters, these traits more and more developed, and acquiring a bolder relief by time, accompanied him through his active and useful life. I then saw in Bernard, the boy, the same openness, fearlessness, activity, resolution, perseverance, love of truth, and generous disdain of deceit, of wrong and of oppression, together with the same promptness and zeal to assert and maintain the just rights and lawful claims of others, as well as his own, which were afterwards so conspicuous in the man — the enlightened, sincere and warm-hearted Christian — the devout and indefatigable minister."

To understand fully the development of mind and the growth of character, it is important to become acquainted with the influences to which the individual is in early life subjected. These constitute that incidental education, which is often more powerful in the formation of character than direct instruction. These, in the case before us, were somewhat peculiar. Dea. John Whitman, the father, was a man the peculiar features of whose character were so prominent and striking as to attract notice, and

exert a powerful influence upon all around. In regard to his religious opinions, it may be necessary, in these days of division, to speak with caution. The high-toned Calvinist might have claimed him, and might have rested his claim, and with some degree of plausibility too, upon the fact that he used the Assembly's Catechism in the religious instruction of his children. And then, too, the zealous Arminian of that day might have claimed him, and might have rested his claim, and with good reason, upon the fact that he always associated and acted with the Arminians; that whenever there was a division in any ecclesiastical body of which he was a member, Dea. Whitman was always found on the liberal or Arminian side. The truth is, he never was a party man. He thought much more highly of correctness in life, than of correctness in creed, as evidence that the heart is regenerated by gospel influences. He was, and still is, a decided Trinitarian, in one sense of that term. (He still is — for he is still living in the enjoyment of good health, and with his mental and bodily powers in a comparatively good degree of vigor, at the advanced age of one hundred and one years.) But whatever might have been the peculiar shades of his own belief upon the doctrine of the Trinity and upon

kindred doctrines, they were never brought forward as matters of prominence and importance. They were not the subjects of his inquiries in regard to strangers, nor of his daily conversations before his children. They were not inculcated and dwelt upon as the essentials of religion, without which one could not be regarded as a Christian or a pious man; consequently, they exerted but little direct and immediate influence upon the religious opinions of his children.

But, if we pass from his religious opinions to his religious and moral character, we find that strongly marked. The most prominent feature of his religious character was an unbending devotion to duty. This was not confined to what are by some regarded as especially religious duties. It was carried out into all the various transactions of every day life. Every one who knew him, felt that he would sooner cut off a right hand than be guilty of what he believed to be a wrong action. He was a man of great, pervading and constantly operating religious sensibility. This religious sensibility consisted not in proneness to physical excitement, but in tenderness of conscience. Religion with him was not mere zeal, discussing, defending and spreading opinions; nor powerful impulse, filling

the soul with thrilling but short-lived emotions; it was principle, firmly seated in the heart, constantly governing and guiding the life.

There were other traits in close connexion with this. There was a deep feeling of humility, indicated by his conduct, rather than proclaimed in his words; by his ever taking the lower seat, rather than by humiliating expressions in regard to himself. There was a high regard for the institutions and ordinances of religion, indicated by his liberality, according to his means, in the support of the one, and his punctuality in the observance of the other. There was perfect charity towards those who differed from him. He claimed the right of judging for himself, and without any forthputting pretences to independence of character, he ever, with unwavering firmness, exercised the right which he claimed. But he was ever willing that others should do the same. It is doubted whether he was ever heard to speak unkindly of any one on account of a difference of opinion upon religious subjects. He has been heard to lament and rebuke the opposite course in others. He could unite in prayer, in praise, and in the holy communion of the Lord's supper with those of his children who were Unitarian in sentiment, with the same cordiality with which he united with

hose who were Trinitarian in opinion. There vas manifested in his whole life that gospel harity which hopeth all things; a willingness o make all proper allowances; to hope that motives might be good, and that good results night follow, even where appearances were unfavorable. There was a strong aversion to all extravagant religious excitements. This resulted from his view of a religious life, as consisting in uniform obedience; from his natural evenness of temperament, seldom much excited by passions or emotions; from the regularity of his general habits of living, and from his having witnessed, in early life, practices in connexion with religious excitements, which he regarded as sinful. On this subject he expressed himself decidedly and sometimes in tones of solemn admonition. The following extract from a letter written at the age of ninety, to a son then residing in a place where he had understood religious excitements were prevailing, will manifest his feelings at that time. "I would not have you try to raise your name by doing two days' work in one, but by working well and steadily. I hope you will remember the first day, and attend meeting as steadily as your health and the care of your family will admit, and work the other six. I should not advise you to go to night

meetings, nor to any week day meetings
quently. I trust you will be as much in the
of your duty, and as much out of the wa
temptation, while about your business, as at
other place." The union of the several feat
which have been noticed, presented a comp
and well balanced religious character. Th
was manifested, in every act and circumsta
of life, the true spirit of religion. He seem
ever to have his eye fixed upon heavenly thin
to walk by faith, and not by sight; to live
eternity rather than for time. He was dilig
in the labors of his occupation; faithful in t
discharge of all incumbent duties; prudent a
economical in his expenses; for he felt that
was ever under the inspection of an omnisci
eye — ever accountable to God. But never
he speak of, or seem to regard wealth as wor
to become the object of man's greatest anxiet
and most strenuous labors. Never did he spe
of, or seem to regard those who were amassi
wealth simply, as the persons who were do
well in the world. The moral and religi
character were regarded by him as far more i
portant than all outward and earthly enjoymen
possessions and distinctions. Where the pur
of these was endangered by exposure to temp
tion and sin, he trembled for the individual, h

at soever might be his worldly prosperity. here circumstances were favorable to the rity and proper growth of these, he felt satis-d, even though the individual might be ex-ed to poverty, or subjected to affliction. id all the varying scenes of life he was erful, for he cherished an unwavering trust confidence in the goodness of God, and in wisdom of all the allotments of his provi-ce. He had learned in whatever state he , to be contented. Such was the religious racter of the father of the subject of this moir.

In this connexion may be mentioned a striking it of moral and social virtue. It was a sin-lar and uniform devotion to the cause of mperance. At a time when all around him garded the daily use of ardent spirit as bene-ial, at least, if not absolutely necessary, Dea. hitman abstained. He kept the article, it is e, in his house, not as a drink, but as medi-ne. Nor did he confine himself on this sub-ct to his own practices, or the regulation of s own household. So great did the evils of in-mperance appear to him to be, so insidious and nperceptible its approaches, that he felt it to be duty to speak openly and decidedly upon the bject to his friends and neighbors. Never

did he suffer a friend to retail the danger
article without a remonstrance, or repeated
monstrances from him.

It is not to be supposed that a man of Deac
Whitman's character would be indifferent to
education of his children. He was extrem
solicitous on this point; not, indeed, in reg
to the particular branches they might study,
the amount of learning they might acquire; b
in regard to the right direction of their mind
and the proper formation of their character
He was anxious not that they might be disti
guished for genius or learning, but that the
might fear God, and endeavor to be useful
men.

The mother of the subject of this memoir w
a perfect counterpart to her husband, coincidi
with him in all his views and feelings. Or,
she differed from him at all, it was in the po
session of a more ardent and sanguine temper
ment; in looking, if not more uniformly,
least with a more intense gaze, upon the brig
side of things. She fully and zealously c
operated with her husband in efforts for t
moral and religious improvement of their chil
ren, and by her energy, perseverance, a
cheerful trust in Providence, greatly aided hi
in his endeavors. Bernard is thought to ha

inherited the temperament of his mother, and to have manifested a strong resemblance to her in the peculiar features of his mind and character.

In the family government to which Bernard, together with his brothers and sisters, were subjected, there was much of uniformity, firmness and decision, but nothing of severity. The influence exerted was that of example, rather than that of precept; that of regular training, rather than that of occasional excitement. There was addressed to the children but very little direct and solemn exhortation to become religious. But there were continually before them living representations of the beauty and happiness of a religious life. Instruction was conveyed, right feelings cherished, and proper principles implanted, by means of anecdotes and incidental conversations. In this way, ideas like the following were continually thrown out — that we should be ever on our guard against the inventions of men in matters of religion; that we should ever be satisfied with the allotments of Providence; that every one should feel it to be a duty to attend meeting twice on the Sabbath, when not necessarily detained; that if possible, they should attend upon the preaching of one of their own sentiments; but if not, they should still attend, for a well disposed mind could de-

rive profit from the preaching of any good man, to whatever denomination he might belong; that the multiplication of religious services was often a device of the devil, to drive out one good thing with another; that expressions of peace and joy at the approach of death were gratifying to friends, but were no sure evidence that the heart is right with God; that the evidence of this is to be sought in obedience of life; that one should not adopt the religious opinions of another because they are opinions of that other, even though he might be a father or a religious teacher, but should adopt only such as might, after careful examination, approve themselves to his own mind; that one should never sneer at, or ridicule the religious observances of others; that a person unable to dispense with the daily use of ardent spirit, had already become enslaved, and was in great danger of being ruined. These, and a vast variety of similar ideas, were the subjects, not of direct addresses and appeals, and protracted conversations, but of apparently casual remarks. An anecdote would be related, or an incidental observation made, or a maxim stated, not with the apparent purpose of instructing the children, but simply as called forth by the ever varying circumstances of domestic life. In this way, these ideas became familiar

to the minds of the children, and characterized the social and moral atmosphere which they were continually breathing. When any of the children were about to leave the paternal roof, or enter upon any new and important relation in life, there was no long, formal, common-place advice; there was only some short and simple but pithy maxim or direction. When the subject of this memoir, for example, was about to enter upon the duties of the ministerial office, there was given by the father only this simple but important direction, "*Seek for truth, and follow duty.*" Such was the general tone and spirit of Dea. Whitman's family government. In perfect consistency with this spirit were his regularity in family devotions, and his great punctuality in attendance upon the public worship of the sanctuary. Never did a day pass without the assembling together of the family, the devout reading of the scriptures, and the fervent prayer, both at morning and at evening. Never was there a meal partaken of without the humble supplication of a blessing at its commencement, and the joyful return of thanks at its close. Never did a Sabbath pass without assembling as many of the family as could be assembled, at the house of worship. The peculiarity of this family government consisted in

this, that the parents endeavored to govern themselves as well as their children. They manifested their deep regard for religion, not by continually talking to their children upon the subject, but by quietly and perseveringly maintaining before them a truly christian spirit and deportment, by leading in their presence truly religious lives. The peculiar character of the parents and of their mode of family government exerted the happiest influence upon the subject of this memoir, in tempering, guiding and restraining his natural propensities, in implanting correct principles and forming virtuous habits, in laying the foundation for precisely the cast of character which he afterwards exhibited.

But there are other circumstances in the early life of Mr Whitman which are thought to have exerted a powerful influence upon his subsequent character. His father, although raised above absolute want, was never possessed of wealth. With a family of fourteen children, it was often difficult, and at times absolutely impossible to make the expenditures and the receipts of the year correspond. The children were, consequently, early called upon to put forth their own exertions. They frequently worked for the neighbors, that so they might assist their father or procure something for themselves. Whatever

of pocket money they had, was the result of their own exertions. They raised and sold eggs and poultry, they were allowed to possess each a sheep or two, that by the sale of the lambs or the fleece they might add to their store. They followed the rivers and scoured the woods. The musk-rat, the woodchuck, the rabbit and the partridge, were the objects of their search and the sources of their gain. In these pursuits Bernard was peculiarly active, energetic and persevering. In this way the natural features of his mind were strengthened and developed, and his character became more and more strongly marked. There was manifested thus early, a spirit of enterprise, a feeling of independence in regard to others, and a confidence in his powers, seldom seen in one so young. Undoubtedly, much of the unconquerable energy of his subsequent character is to be attributed to the straitened circumstances of his early years, by which he was compelled to put forth strenuous exertions, to exercise much contrivance and forethought and judgment, to rely solely upon himself with the feeling that if, in any of his plans, he should fail of success, he had no one to whom he could look for support, and no inherited wealth on which to repose in ease and comfort.

Then, too, the advantages of early education enjoyed by Mr Whitman were only those afforded by a common town school. And, after the age of ten or twelve, he attended even this school only three months during the winter, and worked upon the farm during the remainder of the year. This circumstance was not without its peculiar influence. He was accustomed during his early years to regard active and useful labor as the appropriate business of life, and to consider study, books, knowledge of all kinds, but as the means of more extensive usefulness. He had ever heard a good education spoken of by his parents as one of the most valuable bequests which can be bestowed upon children, far more valuable than all gold and silver. But, in the same connexion, perhaps in the same breath, he had heard it spoken of as valuable only because it might be the means of more extensive usefulness. And this was the light in which he ever regarded reading, books, study. He was fond of reading, he was willing to study hard, he did actually acquire an extensive acquaintance with books. But he ever regarded these as valuable, not so much in themselves considered, as because they might render him more extensively useful in the profession of his choice. It was a remark which he frequently made, that

we have but a short time in which to work, that there is much to be done in removing error and sin, and establishing truth and holiness, that it is wrong, therefore, to waste our time upon books and in study which will afford us no assistance in the accomplishment of the most important work of life. In accordance with this remark, he endeavored to make all his own reading bear, more or less directly, upon the labors in which he was engaged.

Still further, at the common town school he mingled freely with children of his own standing in society, the children of the common people. All the modes of thinking and reasoning and speaking prevalent among the people were perfectly familiar to him. They were his own modes of thinking, reasoning and speaking. He never, it is true, become that accurate scholar in all the minutiæ of learning, which he might have been, had his attention been directed to study from his earliest years, and his time passed among books and in literary society. But in the place of this he had acquired an intimate knowledge of the human mind, as manifested among the great mass of the people, and as developed in the ordinary circumstances of life. He knew how to approach the mind under these circumstances so as to secure the atten-

tion, and lead the thoughts to the conclusion he desired to establish. He had not looked upon the great mass of the people from an elevated or a retired place of observation. He had been with them, he was himself one of them, born in their midst and trained up in their midst; consequently, he ever deeply sympathised with them in all their trials and difficulties, in all their feelings and wishes. These circumstances of his early life gave a peculiarity to his knowledge of human nature. He had not studied human nature more thoroughly than the closeted philosopher, nor did he understand it better. He could not probably have described it in the abstract so well. But then he knew better how to apply his knowledge of human nature in his intercourse with his fellow men. He regarded this, like all other knowledge, but as an instrument of usefulness, and it was his strongest desire so to make use of every means of influence in his power, as to subserve the interests of humanity, and promote the glory of God in the spread of truth and the increase of piety.

The features of mind manifested by Mr Whitman in early childhood, the circumstances of his early life, the character of his parents, and the peculiar mode of their family government,

ave been dwelt upon and developed simply for he purpose of showing the materials of which is character was made, and the influences un- er which it was formed.

Until the age of sixteen, Bernard spent his me with his father, in the manner which has en mentioned, attending school in the winter nd working upon the farm in the summer. lis religious impressions at this period related o duty rather than to religious feelings. The haracter of his parents, and the peculiar cir- umstances in which he was placed, were such s were calculated to fill him with the deepest everence for the christian character, to form im to habits of religious obedience, and to xcite within him great tenderness of conscience n regard to duty, but they were no less calcu- ated to suppress all free conversation upon the ubject of religious feelings. The parents were ot accustomed to watch carefully every varia- ion of these and to speak of them as of impor- tance. The children then could not be expected to do this. There is the best of all possible evidence, that afforded by his conduct, that there was beginning to prevail within him an inviola- ble regard for duty, that he abhorred a wrong action, that correct principles were beginning to take root, and that virtuous habits were in the

process of formation. Some of his conversations too, with the writer of this, are remembered conversations upon the discourses heard on the Sabbath. These consisted, not in minute criticism, nor in general censure or applause, but in particular practical self-application. These circumstances are mentioned to show that the foundation of a religious character was laid even in youth, in deep and rightly directed reverence, in great tenderness of conscience, and in habitual obedience to the will of God as made known in the gospel of his Son; that he had formed those habits of thought and reflection upon the subject of religion, and was in the practice of applying to himself the religious instruction with which he might be favored, which indicate deep personal interest in the subject, and often lead to entire self-devotion to the cause of the Redeemer.

About the age of sixteen, Bernard made known his wishes, or rather his determination to acquire a public education. He had no hopes of pecuniary assistance from his father. But he received what was considered as equivalent, his time from the age of sixteen until he should be legally his own master at the age of twentyone. It was his plan to earn the sum of one hundred dollars, and then to commence his studies. He

ought, therefore, for that employment in which his sum could be most easily and expeditiously earned. He at length found employment in a cotton manufactory, at Mansfield, Mass., of which an older brother was at that time overseer; where he spent one year as an apprentice, making himself acquainted with the business. He was then employed and received wages. His employer speaks of him at this period of his life as "one who was esteemed a faithful and trusty hand, and who maintained an unblemished character." From Mansfield he removed to Hansen, Mass., where he spent a few months. He then returned to Mansfield, where he became the principal overseer in a new and different manufactory from that in which he had before worked. Here he remained until he had secured his hundred dollars and was prepared, according to his original plan, to commence his studies. He now returned to his father's house and attended the academy in Bridgewater, about two miles distant, that he might enjoy the advantages of regular instruction in this the commencement of his studies.

CHAPTER II.

Enters the Academy at Exeter — His general character whi there — His interest in the subject of religion — Enters t University at Cambridge — His character and standi while there — The circumstances of his leaving College His conduct while under College censure — The final di solution of his connexion with the University — The infl ence of this upon his character — Becomes interested in t writings of Emanuel Swedenborg — A change in his vie upon the subject of religion — His opinions of College rebe lions.

In September, 1816, Mr Whitman entered the Academy at Exeter, N. H., and was for two years under the instruction of that much beloved and eminently successful teacher of youth, Benjamin Abbott, LL. D. He was received into the institution as a beneficiary, supported from the Phillips charity fund. The peculiarities of his character so far as they were developed while here may be learned from the testimony of his instructer. — "It cannot be expected," he says, "in ordinary cases, after the lapse of nearly twenty years, in the succession of numbers, that very vivid impressions of each indi-

dual will be left on the mind. Your brother, wever, in some measure forms an exception this remark. I well remember that ardor of ind, strength of resolution, and benevolent tivity, were then prominent traits of his char- cter. There was, at that time, a military com- ny composed of the students of the Academy, rmed by the present Secretary of War while member of the institution, and still continued ith considerable reputation. Exercises of the ind were then thought a salutary relaxation for e studious and sedentary, and a substitute for musements less innocent and manly. Your rother entered spiritedly into these exercises, nd was principally instrumental in forming a econd company, from a smaller class of boys, s an appendage to the first. Over both of these e exercised almost unbounded control. The exertions necessary to regulate and control such a variety of dispositions, as must be found in such an assemblage of youth voluntarily assem- bled for purposes of amusement, required no ordinary share of popular talents and probably not a little time and thought, which might oth- erwise have been devoted to the minuter and more difficult parts of classic studies. How much these exercises might engross his feelings and intrench upon the time and perseverance

necessary to form the thoroughly accurate sch
lar, cannot now be readily decided. I wou
not be understood to suggest that his scholarsh
was inferior. It certainly was not, but it w
less distinguished than it would have been wi
the whole force of his ardent mind direct
exclusively to objects purely classic and litera
I mention these facts, because they had undoub
edly a bearing upon his standing as a scho
at the time, and an influence on his charact
in after life, which has been so distinguished f
benevolent activity, and successful exertion i
the cause of human improvement."

In connexion with the testimony of his i
structer, may be given some extracts from
letter written by one, who was his school fellow
while at Exeter, and his classmate in College,
relating to the same period of his life. "Being
several years his junior, I did not enjoy that
peculiar sort of intimacy with him, which would
furnish materials such as you desire. Any
attempt of mine to delineate the honest, straight
forward energy of his character, the warmth of
his friendship, or the untiring zeal with which
he sought after what be deemed to be *useful* in
his literary course, would be but a faint repeti-
tion of what you have probably before this re-
ceived from others nearer his standing in point

f years. An incident occurs to me which, though trifling in itself, forcibly illustrates that rinciple of active benevolence which marked is character through life. When a student at he Academy, the good lady with whom he oarded requested him, one cold stormy winter's orning, to ascertain the situation of two poor ld women, who lived in a neighboring garret. hey were a mother and daughter, the mother inetyeight, and the daughter between seventy nd eighty years of age. The picture of shiv- ring misery they presented affected him so trongly, that, when he came to school he was otally unfit for his usual duties. We occupied he same desk, and I soon found out the cause of his distress. A subscription paper was drawn up, and, though his purse was at that time rather light, he contributed more in accordance with his feelings than his ability. I was to translate Cicero for him, while he was to perform the more active duties of charity for the rest of us. A stock of fuel was soon purchased and a man hired to saw it. The money was expended and the wood was yet to be carried up stairs, which the man refused to do without further compensation. The charitable feelings of the rest of us were satisfied when our money was paid. But he, without asking the assistance of any

one, secretly labored the whole evening, that good a work might be well and completely don and returned to his boarding house more hap with having secured the comfort of these t poor creatures for the winter, than he wo have been in the possession of thousands."

From the above extracts, it will be seen, th the peculiarities of mind manifested in ear life were in a process of development while the Academy at Exeter. The same featur were more prominent than before, and we ripening into confirmed traits of character. was with him, as it is with many who commenc study late in life. He did not become thorough accurate in all the minutiæ of classic literatur He had, before commencing his studies, receive an impulse, which urged him on in a course o energetic and benevolent activity. He ha formed the habit of regarding knowledge as th means of usefulness. It is presumed that was no part of his desire, while acquiring a education, to become distinguished merely as a scholar; his desire was, that he might so disci pline and train and inform his mind, as to be useful in his day and generation. In accordance with this feeling, he was, as we have learned from his school-mate, untiring in his zeal in the pursuit of what he *deemed to be useful* in his

erary course. He was, as has been intimated
his teacher, in the minuter and more difficult
rts of classic studies, undoubtedly deficient;
ile at the same time he seized upon and was
pared to apply in practice, the great princi-
s and philosophical truths set forth in the
thors studied.

As in his early years, so at the Academy, he
s universally esteemed. He is often spoken
by the good lady with whom he boarded, in
rms of strong interest, as one who was kind
d obliging, easily satisfied, and ever ready
render all the assistance in his power. He
s much beloved by the students who were
ar his own age and standing, while he was
garded by the smaller boys as their champion,
e bold asserter and unflinching defender of
eir rights.

While at Exeter, we find traces of peculiar
pressions upon the subject of religion. In-
ed, he was prepared, by the influences and
ducation of early life, to lend an attentive ear
whatever might be said upon this subject.
e had witnessed the beauty and happiness of
religious life, had become deeply impressed
ith the importance of the christian character,
nd had been trained to virtuous habits of con-
uct. While at Exeter he boarded with a

worthy and pious widow, who did not rega her duty to her boarders as fully performed wh she had supplied their wants and satisfied th appetites. She looked upon them as spirit and immortal beings, and was desirous of beco ing an instrument in the hands of God in int esting them in the subject of religion. It w her practice, during the time that Mr Whitm boarded with her, to assemble her boarde on Saturday evenings in her own room, whe one of them read from some book of practic religion. Whitman was always a willing atte dant and ready assistant on these occasion and thus enjoyed good religious influence, tinge though they were, and strongly too, with th peculiarities of Calvinism. Then, too, durin the time he was at the Academy, there was i Exeter much excitement upon the subject o religion. This excitement reached his heart, and took hold to some degree of his feelings And being connected, as it was, with Calvinistic sentiments, he became, as a matter of course, deeply interested in those views, and strongly prejudiced against opinions of an opposite character. To illustrate this and show what were his feelings at this time, extracts from two letters to a sister are subjoined.

Phillips Exeter Academy, Nov. 18, 1816.

"We have had most excellent preaching this term. Mr H. has supplied and has given such satisfaction that the people are about to invite him to settle with them. He is a fit example for any one to copy after, I think; not so *liberal* as Mr F., nor so *orthodox* as Mr R. We have many religious meetings of one kind and another, but principally orthodox. I do not attend them all, and when I do I call to mind the words of St Paul, "prove all things and hold fast that which is good." At this period he seems to have become somewhat interested, but not so much excited as to have forgotten the character, maxims and influence of his father, marked, as these were, by essential liberality, careful avoidance of party extremes, and entire devotion to scriptural guidance."

The next letter from which quotations will be made, indicates a greater degree of excitement. It is dated Phillips Exeter Academy, June 1st, 1817. It was an account of his return from Bridgewater to Exeter at the close of a vacation, at which time he spent one Sunday in Boston. Of this Sunday he says, "I attend ed meeting in the forenoon at Brattle street church, were I heard Dr R. In the afternoon I attended with one of my school-mates at the

Old South. As Mr H. was on a journey for h
health, he had a preacher from the countr
whose name I did not learn. He was not a ver
eloquent man, but a far better preacher tha
Dr R."

In this extract there is nothing of a ver
decided character. It shows, however, his pr
dilections at the time. In the same letter h
speaks as follows of the situation of things in
religious point of view at Exeter upon his return
" Mr H. is still preaching here where he is mad
the means of doing much good. A number o
young persons, besides those who had becom
serious before I left, have since been awakened
There has been a Mr O., an Episcopal minister
preaching here, who is called a distinguishe
pulpit orator, and a *truly pious* man; likewis
a Mr A. is now preaching amongst us, a Baptist
so that meetings are very frequent. I have,
however, determined to attend only three even
ings in a week, the evenings of Sunday, Tues
day and Friday, at the *regular lectures*. I could
tell you of meetings, conversions and other
extraordinary things, which to you appear, I
suppose, as nothing or as something you do not
believe. But I have seen, with my own eyes,
the effects of the operations of the Spirit. I
have seen and known the different effects of

oral and of *Gospel* preaching. On this day ine students of Andover Academy are to be ceived into the church. And much more I ould say on this subject, which you would call foolish for me to write." In order that a oper degree of weight may be given to the ttracts which have been made, it is necessary state that the letter was addressed to a sister uch older than himself, who had been to him a mother, who had been for many years a ofessor of religion, and attached as he supposed sentiments and modes of operation different om those in which he was now interested. here is no doubt then, but that he was re-ained from expressing himself as he would ve done under other circumstances. Yet ere are sufficient indications of a highly ex-ted state of the feelings, and a strong attach-ent to particular opinions. In the same letter ere is still further and more decisive evidence the sectarian prejudices of which he was at is time becoming the subject. For he writes follows: "I have been invited to visit a num-r of places since I returned. At some of ese places brother N., when here, was intimate. ut I am afraid to go on his account, as it is ported here that he preached a sermon in ., if I mistake not, where Mr C. is settled, in

defence of the Unitarian doctrine, which
carried very far. Much talk has been ma
about it; I was told by a lady who heard it, a
she likewise said that *she* could made nothi
of it."

Thus it seems that, while Mr Whitman w
a student at Exeter, he became much excit
upon the subject of religion, and strongly p
judiced in favor of orthodox or Calvinistic op
ions. In conversation with an intimate frie
upon this subject, he attributed his not havi
been entirely carried away at this time, to t
well timed advice and judicious treatment whi
he received at the hands of his teacher, wh
without arousing his already excited feelings b
opposition, impressed upon his mind the impo
tance of practical godliness, and referred hi
to the scriptures as the standard of faith an
practice.

But, notwithstanding he was thus saved fro
the extravagance of religious excitement, hi
sectarian prejudices, at this time so strong, wer
not easily nor soon removed. For, not lon
before his death, he stated to a brother, the Rev.
N. Whitman, in a very solemn and impressive
manner, that, when he entered Harvard College,
it was with a determination not to listen to nor
be influenced by the Unitarian preaching under

hich he might there sit, and, that while present the chapel on the Sabbath, he used to court ep or fix his thoughts upon something foreign om the place and the occasion, that so he ight escape the contamination of heresy.

In August, 1818, Mr Whitman left the Acadmy at Exeter for the University at Cambridge. e was entered as a Freshman. He remained nnected with the University but little more an one year. Of his character as developed ring this time something may be learned from e following extracts from letters received from assmates.

Says one, "I never knew him till we met at college exercise. We soon became intimate. was in the same section of the class with im and heard his recitations. They manifested reat mental vigor and application. In a few ays he was ranked among the best scholars of e class, and he maintained this standing as ng as he remained in it. But in his social lations he was more distinguished than in the citation room. He was more matured than ost of the students, and his character was eady distinctly and strongly marked. At at early stage of his education he gave decided dications of the talents which he afterwards b faithfully and so usefully employed. On

every proper occasion, he manifested the sa
energy, courage and independence, which d
tinguished his professional life. His classma
respected his mind and loved his person.
soon acquired great popularity and influe
with them. And it could not be otherwise,
for, in addition to strong practical sense a
great force of character, he had that unfail
good humor, which always conciliates the affe
tions of generous youth. With all mankind
had ready sympathies, which easily grew in
warm friendship for those with whom he w
associated in the more intimate communion
life. Simplicity was perhaps the most remar
able feature of his outward character. Witho
being at all deficient in politeness, he was n
studious of refinement. His manners we
perfectly unsophisticated. I remember no sym
tom of affectation of any kind. He was alway
fresh and natural, always himself. There is
doubt but that this quality greatly heighten
the influence of his short but active and earne
life. It brought his thoughts and feelings, ju
as they were, into contact with other minds an
hearts. The effect of his movements was never
impaired by any indirectness. There was no
appearance of acting a part. All that he said
or did was a free, open, honest manifestation of
his inmost soul.

"His moral and religious character was exem-
ry. Of his piety he was not ostentatious.
said little of his religious opinions, but I
ieve it was well understood that they were
inistic. I often heard him speak of the
railing sentiments at the University in terms
strong and decided disapprobation, and I
posed that he entertained the common pre-
ices of the orthodox against Unitarians and
itarianism."

Another classmate, in speaking of him says,
Ie was my classmate, and in the arrangement
the class we were placed together. This
itrary and accidental connexion was accom-
ied by a union of our hearts in the bonds of
ere and lasting friendship. There are no
its in his character which were more impressed
on me than his benevolence and fidelity. He
only loved others, but he labored for their
od. When he was at the Academy preparing
college, he was much older than the rest of
scholars, and he availed himself of the in-
ence of his maturer years and superior expe-
nce, to befriend them in the most effectual
y by giving them such advice as they needed,
ich advice was listened to with attention and
cility, because he had first secured their con-
ence and affection. He was regarded by

them as an older brother, and when he left
Academy and entered the University, he
not forget them nor cease to labor for th
improvement, but kept up a constant corresp
dence with them. I remember to have se
many long and affectionate and excellent lett
written by him to the lads whom he left at
Academy, who will ever remember with gratitu
the benefit they thus derived from his faith
and disinterested and most valuable friendsh
I have no hesitation in saying that he was
versally beloved, esteemed, and confided in
his associates at the Academy and at Colle
as well as in all other parts and scenes of
life."

From these extracts we have learned the ra
in scholarship which Mr Whitman acquire
the character which he maintained, and t
esteem in which he was held during the sh
period of his connexion with the Universit
We now pass to the circumstances of his leavi
that institution. The account of these will
given in the language of a classmate. He say
"Early in the Sophomore year, our class ha
one of those epidemic excitements, which ofte
begin in enthusiasm and end in sorrow. Th
rebellion of 1818, to call it by its common nam
originated in a kind of mock fight between th

phomore and Freshmen classes in Commons
ll. Some of the officers attempted to restore
der and their authority was disregarded. In
nsequence of this, two students were suspended
r several months. They happened to be fine
ung men, and very popular with the class.
is not supposed that the Government acted
stily or improperly, but the class were angry,
d therefore unreasonable. I had been out of
wn. I returned just as the suspended students
ere sent away. I found the class in a state of
xtreme excitement, in which your brother pro-
ably shared, for one of the punished was his
ost intimate friend and room-mate. The class
ow determined, if possible, to bring the Gov-
rnment to terms. They resolved, with I think
ut one exception, to attend no recitation until
he two suspended students should be recalled.
There was a general gathering under an elm
called the rebellion tree, and some inflammatory
speeches and shouting and uproar, and so it
ended on their part. But it did not so end on
the part of the Government. It was necessary
to restore discipline. But, where the offence is
so general, it is difficult to make a selection.
After a long deliberation, a few were rusticated,
a few suspended, and all the rest of the dis-
affected class dismissed from College. The

last were soon readmitted on their promise
submit to the laws. Your brother was am
the few who were rusticated. How far
entered into the excited feeling of the clas
have no means of ascertaining. It is not to
supposed that the Government imputed a
special blame to those who fell under their s
cific censures. Punishment must be inflict
on some, and under circumstances which ma
a nice discrimination impossible. I have h
opportunity to know that some individuals we
punished, because they were supposed to ha
influence, which ought to have been exerted
allaying the excitement among their classmat

After pursuing his studies for a year in private
your brother was admitted into college again.
But college was not what it had been to him.
He was separated from the class he loved, al
his pleasing associations were disturbed. He
took an honorable dismission, and departed to
finish his education elsewhere. How well he
completed it, and how nobly he used it, I need
not say. The community that mourns his loss
will not forget his works."

Such were the circumstances under which
Mr Whitman left College. The year, during
which he was under college censure, was spent
in the faithful pursuit of his studies, with the

ception of three months in the winter; these spent in Scituate, Mass., as a teacher in a mmon town school. A small portion of the ar was spent in Canton, Mass., that he might joy, in his mathematical studies, the instruc- n of Mr Warren Colburn, who was at that ne teaching in that place. The remainder of e time was spent in the family of the clergy- an in East Bridgewater. Of the manner in hich that time was employed and of his gen- al conduct and character while there, the ergyman thus writes: — "Your brother passed my family, as you know, most of the time hring which he was under the censure of the llege government. His conduct was perfectly emplary while with me. His application to e studies of his class, and in pursuit of know- dge in general, was such as needed a check ther than any incitement from me. He se- ured the warmest regard and attachment of all y family. He never complained of the censure e had incurred, though, under the impulse of he moment, he felt that the occasion justified he part he took with his excited associates. He cherished the hope, that, from his previous eportment, which had been very satisfactory to he government, and the manner in which he ad improved his year of banishment from col-

lege, he should be restored to his class, and th
the part of his punishment, which required hi
to take his place in a class below, would
rescinded. He was willing to make every prop
acknowledgement of his error, but he could n
bring himself to appear among his associate
as a degraded member of the community
which he had so long held a distinguished ra
in scholarship and good character. I warml
interested myself to obtain the remission of thi
part of his punishment from the college goverr
ment, but without success. He accordingl
dissolved his connexion with college, immedi
ately after having been examined and admitte
to the class below."

It has been deemed necessary to state thu
particularly the circumstances of Mr Whitman'
leaving the University, in order to develop more
fully the peculiarities of his character, and t
point out more accurately the successive influ
ences under which it was formed. It will be
perceived that his conduct on this occasion wa
in perfect keeping with all the previous mani
festations of his character. He was from a
child ardent in his temperament, a lover of
justice, bold in resisting oppression, strong in
his attachments to his friends, and resolute in
the defence of their rights. Those who know

le delusions under which college students labor a time of rebellion, will perceive that, to his ind, at that time, it appeared that his intimate iend and room-mate was unjustly punished. his was precisely the view to call forth all the dor of his temperament, all the strength of s attachment to his friend, all his love of justice d hatred of oppression, and arouse him to ts of open opposition. As might have been ticipated, he partook in no small degree of e excitement which prevailed among his class-ates. He labored, it is true, under a strange lusion, a delusion which he afterwards felt nd acknowledged. But it was an error of the dgment, not a perversion of heart. The urity of his feelings, and the uprightness of his urposes remained the same.

But the abrupt termination of his collegiate ourse was a circumstance calculated to exert powerful influence upon his whole subsequent onduct, his whole future character. He had ntered college with high hopes and honorable esires of distinction. He was pursuing his ourse with gratifying success. Fair prospects ere beginning to open before him. His bright opes and pleasing anticipations were at once lasted. He was thrown back upon himself. He had none among the rich, powerful, or

learned, to whom he could look as his patron. He had no means of support even, other than his own efforts, on which to rely. He had cut himself off from the advantages of a regular collegiate education, and had excited in the minds of many in the community, suspicions in regard to his character. Under circumstances like these, most would have yielded in despair, or have been urged onwards in their efforts by feelings of bitterness and animosity towards the University they had left. But not so with the subject of this memoir. The thought of yielding in despair, never, it is presumed, once occurred to him. He had learned in early life to rely upon himself. His self-reliance was now called into new and more vigorous exercise, and was thus strengthened and confirmed. He remained apparently calm and cheerful. He was, indeed, the subject of deep and powerful emotions, of inward grief and anxiety and sorrow. But he confined these feelings to his own breast, he gave no expression to them, and endeavored to overcome them by persevering diligence in his studies. He engaged in labors as a teacher for his support, and studied as faithfully as his circumstances and time would permit. In consequence of leaving college as he did, he lost all the influence and patronage of the friends of

he college, which he might otherwise have njoyed. Whatever he was, he was only what, nder apparently adverse circumstances, he nade himself. Whatever of rank he obtained, t was not the gift of his friends, it was the result nd the reward of his own exertions. But while truggling against obstacles, which were conse- uent upon his leaving college, he never permit- ed himself to harbor one unkind wish, a single itter feeling, towards the institution he had left. le was a true and fast friend to the college, indicating its character from the aspersions of nemies, and urging upon his young friends the nportance of availing themselves of its advan- ages. He was, in this way, instrumental in nfluencing several to enter there, who would ave entered elsewhere, or have gone to their rofessions without a regular collegiate educa- ion.

There is another particular in regard to which he circumstance of his leaving college exerted powerful influence. His early life, it has been aid, was spent among the people. He was one f them, — he had learned their modes of think- ng and speaking, and knew how to approach nd address them. But it is often the case, that hose, whose early life is passed in these circum- tances, forget, when they become interested in

literary pursuits, the impressions of their early years and the modes of thinking and speaking once familiar to them. They form the habit, while acquiring their education, of using abstract terms and generalizing their statements, and of employing, not the words and modes of expression which are of common and every day use among the people, but those which are in accordance with the usage of standard writers. There is reason to believe that such would have been the case with Mr Whitman had he remained through the college course. For his style, even in the short time he was a member of college, was gradually forming itself into a general and abstract, but ornamental and beautiful style. But he was taken at once from exclusive devotion to pursuits entirely literary, and thrown back to mingle again among the mass of his fellow men. In these circumstances he learned to estimate style, not by its resemblance to standard authors, but by its adaptation to its appropriate purpose, the communication of ideas. This produced an entire change in his ideas as to the kind of style best adapted to do good among the great mass of the community, and recalled and deepened all his early impressions in regard to the modes of reasoning, thinking and speaking among them. Under the influ-

ence of the circumstances into which he was now thrown, and aided by the faithful instructions of a subsequent teacher, he did succeed in entirely changing his style of writing, from one most natural to himself, to one which seemed most useful to the community. An extract from a letter written by one of his classmates in relation to this point, the change which took place in his style may with propriety be introduced here. The writer, speaking of some letters from Mr Whitman to himself, written during the time he was under college censure, says, "You will discern in them those evidences of ardor of affection, purity of mind, love of truth, sincerity of heart, active industry, resoluteness of purpose, and pervading piety of spirit, which were equally and uniformly manifested throughout the virtuous, useful and important life of your lamented brother. In reading them, I have been struck with one circumstance they disclose. Your brother, as a theological writer and preacher, excelled particularly his cotemporaries in the clearness, simplicity, directness and plainness of his style. He aimed to write and speak so as to be understood, at once and equally, by all. He had no idea of ornamenting his style, of making a rhetorical display, of getting the name of 'a

fine writer.' Yet, if you examine these letters, you will find that, while acquiring his education and when he wrote without practice or cultivation, his style was remarkable for its richness and for the evidence which it gives of a most brilliant and affluent imagination. He seems to have foreseen the path, in which, as a writer, he was destined to pursue so useful a career in the defence and diffusion of religious truth, and to have entirely altered and reconstructed his style of composition. He might have been eminent amongst our most eloquent and elegant writers. He might have secured admiration as a genius. But he preferred to be useful rather than celebrated among his fellow men, and while he accomplished his great purpose in becoming eminently useful, he was no doubt surprised as much as he was gratified at the celebrity he obtained. While he never resorted to his imagination to embellish his style, the faculty was of singular use to him, in suggesting readily and abundantly those apt but familiar illustrations, by which he was accustomed to render still clearer and more intelligible the truths and arguments which he was inculcating in his plain and forcible language."

About the time of Mr Whitman's leaving the University, and during the period he was under

college censure, he became somewhat interested in the writings of Emanuel Swedenborg. He procured and read several of his works, and was becoming quite intimate with some of his followers. He never, it is true, became what is technically called "a receiver of the doctrines." The reasons of this, assigned by him in casual conversation in after life, were these: He could not regard Swedenborg as a messenger and interpreter inspired of God, and therefore could not receive his instructions as authoritative. He was obliged to regard them but as the speculations of a man. Consequently, in reading his writings he felt himself in duty bound to examine, and sift, and judge of them for himself. In doing this, while he found much that was true and beautiful and valuable, he also found much which he regarded as trash. And then, too, he found, as he became better acquainted with other religious systems, that what was true and beautiful and valuable in the writings of Swedenborg, was not peculiar to nor necessarily connected with that system. His religious feelings and character became at this time, and partly it may be in consequence of these influences, materially changed. His zeal for opinions and his sectarian peculiarities gave place to a deep interest in the spirituality and benevolence

of the Gospel. It was because he discovered something of these in the writings of Swedenborg that he was interested in them. He ever looked back, it is believed, with gratitude to the change experienced at this time; he often spoke of the beautiful and the true in the writings of Swedenborg, and in the views of his followers. Yet he was willing, and at one time determined, in his devotion to the service of one greater than Swedenborg, to point out the errors and follies which encumber his views, in a series of letters to his followers. The consequence of the change, which he at this time experienced, was to fill him with zeal for the spiritual and the benevolent, to lead him to acknowledge these as the legitimate fruits of gospel influences in whatever denomination they might appear, and to value and contend for truth only as the divinely appointed means of cherishing the spiritual and the benevolent in individual hearts.

During the period of his absence from college, he began to look more anxiously upon the course which was before him in the profession of his choice. He saw the christian community divided into various sects, and he felt that every student for the ministry was subjected to influences among contending denominations, calculated to draw him aside from entire and unreserved

devotion to truth. The writer of this memoir found afterwards among some loose papers in the room which he had occupied at his father's, a slip, written, as it would seem, in full view and with particular reference to this danger. It contained a resolution, accompanied by a prayer, that in the study of his profession, he would carefully guard against becoming the visible follower of any man or body of men, but would make the sacred scriptures, in the careful and prayerful study of them, his only guide.

This chapter, touching as it does upon the circumstances of Mr Whitman's leaving the University, ought not to be closed without giving his subsequent feelings upon the subject of college rebellions. And this can best be done by simply stating a fact. The subject and the writer of this memoir, once planned a book to be prepared by them in connexion, to be entitled "Letters to College Students." In making the arrangements as to the particular subjects upon which each one should write, Bernard said that he would take the letter on *Rebellions*, because he thought that from his own experience, he could make the folly and sinfulness of them stand out so fully to view as to produce a strong impression upon the mind, and he wished to do something to deter others from the errors and

follies into which he had himself fallen. Should the name of Bernard Whitman, then, ever be quoted by a rebellious student as one, who, notwithstanding his loss of college advantages and honors and patronage, still succeeded in life, let there always be added to the quotation, the thought that this same Bernard Whitman, amid all his success in after life, was most fully sensible of the utter folly of college rebellions, and most sincerely regretted the part he had taken in them.

CHAPTER III.

Opens a private school in Billerica, Mass. — His interest while there in the general improvement of all with whom he associated — Goes to Welfleet, Mass. to pursue his professional studies under the direction of the clergyman — Leaves Welfleet and takes charge of the Academy in Sandwich, Mass. for a few months — His character as a teacher — Leaves Sandwich and removes to Beverly to pursue and complete his professional studies under the direction of Rev. Abiel Abbott, D. D. — Testimony in regard to his character and active interest in the best good of all around — Takes charge of the Academy in Billerica for a few months — Is approbated to preach — Preaches in several different places, and is finally settled in Waltham, Mass.

It was in the autumn of the year 1819, that Mr Whitman received an honorable dismission from the University, and gave up the long cherished hope of a collegiate education. He was now compelled to seek for some employment, which would furnish the means of support and at the same time afford him an opportunity to pursue his studies and prepare for the profession of his choice. The business of teaching seemed best to comport with his desires. He went to

Billerica, Mass., where an older brother, the Rev. N. Whitman, was then settled in the ministry, and opened a private school. As a teacher he was successful and popular. He was not one, who regarded the teacher's task as consisting simply in watching his pupils to see that they were faithful in their prescribed lessons and correct in their conduct during the hours of school. He looked upon all committed to his charge as beings who might enjoy pure and refined happiness in the exercise of the mind and heart if these should be rightly cultivated and improved. Consequently, it was the great object of all his efforts to awaken each individual of his pupils to a proper sense of the importance of intellectual improvement, and to aid and guide them in their endeavors to form for themselves correct tastes and habits. He had none of the sternness and severity once supposed to be necessary for the pedagogue, but manifested in its stead all the interest and all the kindness of a brother.

He did not confine his attention, while in Billerica, to his school. He found there a circle of young ladies. Some of them were at first among the oldest of his pupils. They were just at the age when most in danger from frivolous tastes and habits. He saw at once, and

clearly, the dangers to which they were exposed, and put forth all his exertions in endeavors to awaken within them an interest in something higher and purer and nobler than mere fashion and frivolity. He was instrumental in forming these young ladies into a society or "Social Circle," for their mutual intellectual, moral and religious improvement. The members of this circle spent their time, while together, in reading, either from some work previously selected, or from themes and essays prepared by the members themselves, and in conversation upon what they read. It was Mr Whitman's endeavor to interest them in books of an improving kind, and to accustom them, by the practice of writing, to reflect upon what they might read, to digest it and make it their own, by incorporating it with the results of their own thoughts. And his object was to furnish them, in this way, with the means of happiness within themselves, that so they might be independent of outward changes. He was not satisfied with merely forming them into an association. He was careful to guide, as far as he might, their reading, that so he might guard them from that worse than waste of time, the excessive and indiscriminate reading of novels. His views, in regard to the kind of reading he would re-

commend, may perhaps be indicated by the circumstance, that he presented to this "Social Circle" the works of Miss H. More. This association was formed for the mutual, intellectual, moral, and *religious* improvement of its members. Nor was religious improvement left, as is too often the case, to take care of itself, or expected to follow as a natural consequence from an attention to intellectual and moral culture. It was their custom to spend a portion of the time they were together in direct attention to religious subjects, in reading the sacred scriptures, religious books, or original essays upon religious subjects, and in conversation upon what they read. With the members of this society he spent much time, for their good he labored much, furnishing something from his own pen at almost every meeting. Every one of them regarded him, it is believed, as a brother, and will attribute much of their personal improvement to his exertions. Nor did he forget them when he left the place. For years afterwards did he manifest his interest in them by frequent and long letters. In confirmation of what is here stated in regard to his interest in and labors for this circle of young ladies, an extract from a letter received from one of its members is here added. "As it respects our

ttle band of sisters, our *Social Circle*, his efforts or their advancement in social, moral, intelectual and religious improvement were untiring, rea, almost without a parallel. You, doubtless, recollect the method he adopted to effect their mprovement, assisting them in composition and lirecting them in a judicious course of reading. It has appeared to me, that, from the exercise of his own masterly and powerful mind, there manated a sort of stimulus, which was more r less infused into the minds of all who enoyed his intimate acquaintance. As it respects myself individually, his memory is embalmed with the deepest feelings of gratitude for the interest he ever manifested in my improvement during the period I had the happiness of being his pupil. Upon this subject, could I embody my feelings in words, no doubt those who knew him less intimately would charge me with enthusiasm."

It cannot be supposed, that with the arduous labors consequent upon a large school, together with the interest which he took in the general improvement of society around him, Mr Whitman found much time for close study. Yet his reading at this period, which was pursued under the advice of his brother, was of a kind calculated to establish his mind, settle the foundations

of his faith, and prepare him for the mo successful pursuit of studies directly prepa atory to his profession. His attention w directed to solid works on the foundations, ev dences, and outlines of Christianity.

In the autumn of 1821, Mr Whitman le Billerica to enter upon the more direct an devoted pursuit of his professional studies. H spent a few months at his father's house in Ea Bridgewater, and then removed to Welfleet Mass., and placed himself under the instructio of Rev. Timothy Davis, as a student in Th ology. As Mr Davis was a known and decide Calvinist, Mr Whitman's placing himself unde his instruction would seem to be an indicatio of his sentiments at this time. But an inferenc drawn from this indication would be incorrect. He was at this time an inquirer, a seeker after truth. The foundation of his religious charac- ter, as has been already intimated, was laid in early life. His parents had endeavored to communicate religious knowledge, implant re- ligious principles, and form virtuous habits. But in doing this, they communicated their own sentiments in precisely the shape in which they existed in their own minds, as gospel truths, and not as sectarian peculiarities. It was their wish, also, to see their children religious in

rinciple and conduct, rather than to hear them peaking often upon the subject of religious eelings. The elements of the religious char- cter in the subject of this memoir, when he eft the paternal roof, so far as they had at that arly period become developed, were in accor- hance with these views and wishes. At Exeter le was introduced to an acquaintance with what vas to him an entirely new manifestation of re- ligion. He heard much talk upon the subject of eculiar religious feelings, and special spiritual perations and assistances, and witnessed much eal for sectarian peculiarities of opinion. The ffect upon his mind was perfectly natural. He elt as if he had never before witnessed a true anifestation of religious influences, and he ecame excited. His excitement resulted in ncreased controversial and sectarian zeal, ac- ompanied indeed by a deepened and more onstantly pervading interest in personal relig- on. When he became acquainted with Sweden- orgianism, he was introduced to a still different anifestation of religion, a manifestation of the pirit of holy love. Religion now appeared to im to be something far different from, and far igher than mere zeal for religions opinions, to onsist in personal holiness both in thought and eed, and in active benevolence in all the rela-

tions of life. On becoming convinced th personal holiness and active benevolence we common to the truly religious of all denomin tions, he laid aside his zeal for a sect, and b came zealous for the gospel according to h knowledge of its character, irrespective of a parties. This was his state of mind when h went to Welfleet. The principal reason of h selecting this place was, that here he coul board in the family of an older brother, a dea con in Mr Davis's church, and in this way h favored in a pecuniary point of view. But h went with a fixed determination to study th Bible for himself, and be independent of al sects in the formation of his religious opinions Mr Davis advised him to take Scott's Family Bible as his guide, inasmuch as Scott had gath ered and condensed most that was valuable in other commentators. This advice was not in accordance with the natural boldness of Mr Whitman's mind in the search of truth, no with the determination, under which he was acting, to read the Bible for himself. While at Welfleet, Mr Whitman occasionally took part in meetings for conference and exhortation. And thus he enjoyed an opportunity of learning the importance of the utmost plainness and directness of address, and of the most clear and

rceptible connexion between premises and nclusions, when addressing the less informed rtion of the community upon the subject of ligion, while at the same time he exercised d improved himself in extemporaneous speak- g. In this, as in other respects, he was much nefitted by his stay in Welfleet. It was while re that he made an open profession of his ith in Christ. As he had no fixed residence, d his character had become known in Billerica, connected himself with the church in that ace. He was propounded and admitted on e ground of a written statement of his belief, shes and purposes. But as he still considered mself a learner in the school of Christ, bound continue his search for further acquaintance ith truth as well as for a better knowledge of ty, there was nothing in it very important in gard to his religious opinions.

In the spring of 1822 Mr Whitman left Wel- et and took charge, for three months, of the ademy in Sandwich, Mass. All that is known him, to the writer, while there is contained the following extract from a letter written by e who was at that time one of his pupils. "If remember rightly," he says, "he was preceptor the academy at Sandwich only about three nths, in the summer of 1822. He delivered

an oration on the fourth of July that year, Sandwich, which was listened to with g pleasure by a crowded assembly. The imp sions he made upon me at that time, as instructor, are still vivid in my recollecti He was the first teacher whom I looked u as a personal friend. He was remarkable feeling and manifesting a strong interest in e of his pupils. And I believe that they all a corresponding interest in him. He had happy faculty of exciting the backward and d and of encouraging the timid and doubti In his discipline he was not severe but faith and exact. And we all had a suitable mixtu of a fear of giving offence with a strong reg and sincere love for the man."

Upon leaving Sandwich, Mr Whitman moved to Beverly, Mass., where he placed hi self under the instruction of Rev. Abiel Abbo D. D. Here he remained until he had complet his Theological studies. When he went Beverly, his habits of study and his style writing needed much correction. From various changes during the two or three l years, both in pursuits and in places of residen he had become desultory in his habits of stu And, although he had formed correct ideas the object to be aimed at in writing, and of t

lnd of style best adapted to the community, ɓt, in the absence of any one to guide, counsel ld direct him, and with but little opportunity r careful revision of what he wrote, his style ld actually become very loose, diffuse, and in ny instances, from these circumstances, some- hat involved. Dr Abbott was very faithful in s exertions for Mr Whitman's improvement in erything that might serve to prepare him for efulness in his profession. Mr Whitman arded, while in Beverly, with a widow lady, at he might pay for his board by instructing r only son. But he was a very frequent vis- or in Dr Abbott's family, and was received ere with all the cordiality of a son and a rother. The Dr. was free and familiar with im in all his conversations upon ministerial ithfulness and prudence, and upon the pecu- iarities of a minister's trials, responsibilities and luties, both as a teacher and a pastor. In egard to his sermons, Dr Abbott compelled him o a very free use of the "*pruning* knife." It was his custom to examine them with all the are, with which a school-boy's composition or a collegian's theme are usually examined, and hen to require them to be written out again in a corrected form. Indeed, very much is due to Dr Abbott. Had it not been for his more

than usually faithful labors, Mr Whitman wou
never have been so useful nor so distinguish
as he afterwards became. Dr Abbott has go
to the reward of his labors, and therefore
cannot learn from his own lips or pen what we
his impressions in regard to Mr Whitman
that time. To supply this deficiency, extrac
from a letter written by one who was acquainte
with them both, are subjoined. "I recollect,
he says, "hearing the late Dr Abbott, wit
whom he was then pursuing his Theologica
studies, speak of him in terms of high commen
dation and augur very favorably of his futur
usefulness in the christian ministry. The onl
fear I ever heard him express in regard to i
was, lest the ardor of his disposition, combined
with his unguarded frankness of temper and
speech, might expose him to misconstruction on
the part of others and to consequent difficulty.
I further recollect hearing Dr A. remark, that
Mr Whitman's style of writing underwent a
great change while he was at Beverly, that in
his compositions during the earlier part of his
residence there, instead of the simplicity, clear-
ness, directness and strength which afterwards
characterized his productions, the sentences
were often long, involved, and occasionally
somewhat obscure; and that to such a degree

to render sermons so written in some measure intelligible to a considerable portion of almost every religious congregation." The fears of Dr alluded to in the above extract, were perfectly natural, and probably suggested the topics of the charge which he gave Mr Whitman at his ordination. The title of that charge was "The union of *prudence*, *fidelity* and *zeal*, the duty of Ministers."

In Beverly Mr Whitman enjoyed an opportunity of exercising, and thereby strengthening and cherishing his already strongly marked characteristic of active benevolence. He found here a circle of young ladies just at the age when they are peculiarly interesting and peculiarly exposed to danger; and when, consequently, it was of the utmost importance that they should enjoy the counsel and advice of some judicious friend, in whom they had confidence. He soon became to the young ladies in Beverly the same kind friend, counsellor, guide and brother, which he had been to those in Billerica. But in regard to this, it is more proper that one, who was of the number of these young ladies, should speak. "I was quite young when your brother came to Beverly, exactly at that period of life, when, though we are not qualified to appreciate character justly,

we are unconsciously attentive to the develop ment of it. From observations then made, we in riper years, form comparisons and draw con clusions, and thus in the end come properly to understand the characters of those with whom we associated, long, perhaps, after all intercourse with them has ceased. And thus it was with me in regard to your brother. I saw him fre quently, being very intimate in a family where much of his time was naturally spent. He very soon expressed an interest in my intellectual and moral improvement. And I have since been aware, that he had much to do with the culti vation of my mind and heart at that period, principally by directing my miscellaneous read ing, when I was a greedy devourer of books. And grateful indeed do I now feel for the kind ness which prompted him to select reading for me from his own well chosen books, directing my attention to their real merits, and thus, per haps, preserving me at that important age, from the 'trash of circulating libraries.' I then looked up to him with confidence and affection ate regard as I should to an elder brother, and his truly benevolent heart was highly gratified, when he found that he had awakened these feelings in his young friends at Beverly. I now think of him as one of the most generous and

arm hearted men I have ever known. He as always inclined to think well rather than ll of others, highly appreciating their good ualities, and strongly condemning, but without itterness, their evil ones, when forced upon his otice. I never knew one who felt a deeper everence for the virtue of sincerity. The ery shadow of duplicity was an abomination in is eyes. His love of independence was then s afterwards, a prominent trait in his character. ndeed, so unwilling was he to be trammelled y the erroneous or illiberal views of others, hat he sometimes, perhaps, approached the erge of imprudence. He was remarkable for he equanimity of his temper, unvarying cheerulness marking his deportment at all times. At the period in which these impressions of his haracter were made upon my mind, the minor rials and perplexities of life had no power to disturb his serenity beyond the passing moment; and certainly, in after experience, its weightier afflictions, instead of depressing his spirit, but elevated it to perfect resignation and trust in God."

"His endeavor to promote social, cheerful and rational intercourse in the circle in which he moved at Beverly, will long be remembered. He was, I believe, the first to propose the plan

of a Reading Party, which became very popular and was continued for three or four years with almost unabated interest, and which proved, as I think, a source of no little intellectual improvement, as well as of social enjoyment, to its various members. When he left Beverly, he was universally regretted in this circle, and he yet lives in its affectionate remembrance. Our friendship did not cease on his removal from Beverly. I passed three weeks in his family in Waltham in the autumn of 1828, and there had fresh opportunities of observing his character, which served only to deepen my respect for him. I then saw him applying to practice, on an extended scale, the same principles of benevolence and virtue, which he had recommended in the earlier days of our acquaintance; and this tended to perpetuate the influence which he had exercised over my mind." In confirmation of these statements, an extract may be added from a letter written by a gentleman, who became a resident in Beverly a short time before Mr Whitman's departure, and who remained to witness the effects of his influence there, he says: "He (Mr Whitman) seems to me to have exerted a very salutary influence upon the minds of many young persons in Beverly, by imparting to them something of his own thirst for moral and intel-

tual excellence. His lively sympathies, his dent feelings, his active and benevolent disition, combined with strong good sense and peculiar practical turn of mind, prompted and abled him to do much to diffuse, especially ong the young ladies with whom he associated, desire for mental improvement and a taste for tellectual pursuits, the effects of which were isible long after his departure from the town. t is not my purpose to attempt a sketch of his haracter, but I cannot forbear to observe, that ogether with a sincerity above all disguise, nvarying cheerfulness, and unpretending simlicity of manners, there was united in his social haracter a remarkable degree of what might be termed good nature, which placed all at ease in his society, and invited and justified confidence in his disposition to oblige at the sacrifice of almost any time, labor, or convenience."

It has been said that while at Beverly Mr Whitman boarded with a widow, that so he might instruct her son. Something more may be learned, in regard to his character, from a letter written by that son. "I remember perfectly well the first evening I ever saw him. Dr Abbott had proposed to my mother to take him to board, that so I might pursue my studies under his direction. I was then about eleven

years old, had seen but few strangers, and st
in great awe of them, and particularly of cl
ical people. Dr Abbott introduced him ab
tea time. He took tea with us, and before
was half over I felt the same sort of famili
respect for him that I felt for my uncle. Fr
that moment till the day of his death, I ne
had any other feelings towards him than towar
an elder brother, possessing every claim up
my confidence and affection. His whole d
mestic life, while with my mother, was such
to endear him, to an unprecedented degree,
her and all her friends. He was peculiarl
ready to accommodate, anxious to avoid givi
trouble, always satisfied and pleased with ever
thing, and apparently as delicately attentive
my mother's health and comfort, as if she had
been his own mother. Frequently did he vol-
unteer to do for her services (such as shovelling
paths in winter, &c.) which my strength would
not permit me to perform, and which would
otherwise have caused her much trouble as well
as some expense. He was very much straitened
in his pecuniary affairs while at Beverly. His
wardrobe was in such a state as to keep some
portion or other of it almost constantly under
the operation of the needle. Month after month
he spent no money except that he would occa-

onally borrow fourpence of my mother to pay is toll to Salem. Yet these things never seemd in the least to depress his spirits. He seemed perfectly easy and happy. He used to speak of his old coat and cloak as grounds of pride. Having earned them, he said that he should wear them as long as he could, for he took more pleasure in wearing an old coat that was paid for, than a new one unpaid for. In apparel and in everything that concerned personal display, his utter indifference rather than his poverty kept him rigidly economical in all his expenses. In all expenses of a social or intellectual character, books, visiting, charitable objects of all kinds, his contempt for money permitted him to be extravagant, so that with maxims of prudence often upon his lips, I have no doubt that the expenditures for which he made himself liable at that time, were much greater than they ought to have been.

"Your brother was the most benevolent, obliging man I ever saw. That early became known to his acquaintance at Beverly, and numerous daily drafts were made upon his time and labor for the sole benefit of others, and never were the drafts protested. When he could oblige any one else, he never seemed to think of his own inconvenience or engagements. Scarcely is there

an individual among his acquaintance at Bever who ever speaks of him without recurring repeated instances of personal attention a kindness. He did much for the improveme of society there. He did much towards ch ishing a taste for reading and study, was forwa in the establishment of a reading circle, circ lated books, and periodicals, and introduc conversation on subjects of an elevating an improving character. I can see most distinctly even now, the traces of his spirit. He wa always cautious in regard to his moral influence at great pains that it might be of a right an good character. To the young men of th town his society was always particularly pleasing as he never assumed a dictatorial tone, but al ways mingled amusement and instruction, and at the same time gave them valuable information and left a good moral impression. Of the esteem in which he was held by those who knew him, the fact that, in addition to numerous small tokens, the ladies of the place gave him a valuable present of clothing before his departure, will furnish some proof. Of his kindness to myself I can never think without the warmest gratitude, and I know that I owe to him the cure of some faults, which might have ripened into vices. I wonder that he bore with me so

ich or so long. But he never once gave me harsh rebuke and always spared my mother e recital of my childish failings. He conved however to shew me his sense of my conct in such a way as to make me feel deeply s kindness in contrast with it, and always ok care to place before me better examples d right maxims of conduct; and to the gradual d silent influence of his counsels and kindess I am much indebted.

Your brother was characterized while at everly by a supreme indifference to all artifial, conventional restraints, and prejudices. nd by this indifference, by studying no other imits of conduct than those of positive right nd wrong, while he had many friends, he had nany slanderers, and probably enjoyed little steem from the most rigidly circumspect of Dr Abbot's society, — while he was the subject of levout antipathy to the orthodox portion of the community. I think that his character was at that time exceedingly faulty in this one point, that he paid no regard whatever to his own interest or reputation. Every social virtue he cultivated and manifested; purity and integrity and piety, he made the laws of his own soul and conduct. But I do not believe that providence, prudence, care of reputation, reference

to future means and power of usefulness, any sense or degree, then formed a part of character. These traits, subsequent intercou with the world seems in some measure to h formed, but even to the last, it seems to that he was not only devoid of selfishness, that he was deficient in an enlightened and p dent self-love."

From these extracts Mr Whitman's chara ter while at Beverly may be gathered. So time during the summer of 1834, the Precep of Billerica Academy was obliged by ill-heal to leave his labors. Mr Whitman stepped in supply his place for the remainder of the ter While here he received approbation as preacher, and commenced the public labors his profession. He preached in several neigh boring pulpits and was regarded as a youn man of considerable promise. In the autum of the same year he took rooms at Cambridge but was not permitted to remain long there He preached for a time in Keene, N. H., an then engaged to supply for six months the pul pit in Middlesex Village, so called, in the town of Chelmsford, Mass. He here found a person struggling with a country newspaper — not able to make his paper interesting and to secure subscribers without the labors of an editor, and

t able to offer such compensation as to secure
bse labors. Wishing to render this man some
sistance, Mr Whitman at once, without the
bpe of compensation, with no prospect of ad-
ntage to himself, assumed the editorship of
is paper and labored diligently in its manage-
ent. He at once changed the character of
e paper from that of a mere vehicle of gossip,
that of an instrument in the promotion of the
cial, moral and intellectual improvement of its
aders. The motto which he adopted, as well
s the peculiar circumstances of his connexion
ith the paper, is in perfect keeping with his
ll-grasping feelings of benevolence. It was,
Devoted to everything good." Having com-
leted his engagement at Chelmsford, he preach-
d at Duxbury, and excited so much interest,
hat many were extremely desirous that he
hould settle with them in the ministry. But
hile they were making preparations tending to
his, he received an invitation to become the
pastor of the second religious society in Wal-
tham, Mass. This invitation he accepted and
was ordained on the 15th of February, 1826.

CHAPTER IV.

His feelings and resolutions in regard to his future course — these are modified by the circumstances in which he is placed — The circumstances which led to his successive publications — Remarks on the character of his writings — His character as a preacher — His own views in regard to preaching — His exertions for the general improvement of his people — His marriage — The character and influence of his wife — The circumstances of her sickness and death — His second marriage — His efforts and character as a missionary — His influence in encouraging young men to enter the ministry — His ministerial intercourse with Reformationists — His fertility in plans for improvement — His character as a member of ministerial associations — His invitations to leave his people — His feelings in regard to them and his treatment of them — His views in regard to various public movements — His exertions in the cause of temperance — His sickness and death — Notices of his character.

We have traced the course of Mr Whitman from early childhood to his settlement in the ministry, have become acquainted with the difficulties with which he was called to contend, and with the influences under which his char-

ter had thus far been formed. We now enter on the more public and important part of his e. Here it will be inconvenient to be guided a strict regard to chronological order. We ust treat of the various topics and characteristics in the order in which they may present emselves.

Every one, it is presumed, who enters the hristian ministry and takes charge of a religious society, cherishes peculiar feelings and rms peculiar plans in regard to his future ourse. Such was the case with Mr Whitman. His plans and feelings as expressed by himself a conversation with the writer, were as follows. He intended to confine and devote himself to the advancement of what he regarded s the best interests of his own people. He had no thought of becoming an author or of laboring for the public. The ways in which he hen intended to labor for the best interests of his people were, by plain, direct and practical reaching, by encouraging in every possible ray their general, social, intellectual and moral mprovement, and by faithful parochial visitation. In short, it was his intention to become as far as possible a faithful parish minister. But feelings and plans like these are merely theoretical. They are based upon abstract views of the

duties of the ministry. They seldom l
reference to the peculiar circumstances u
which these duties are to be performed.
often happens, therefore, that the peculiar
cumstances and character of the people
whom one is placed, and even the tone of
services at his ordination, give a turn and c
plexion to his subsequent ministerial course
tirely different from his previous plans
feelings. Such was, in some degree, the c
with Mr Whitman. He was ordained un
peculiar circumstances. When the Cott
Manufactories were established in Waltha
they were instrumental in adding largely to t
population of the place. And as the peop
connected with the manufacturing establishme
differed in habits and feelings from the farmer
by whom the town was previously principall
inhabited, they did not unite with the religiou
society already established. A new society
was formed and a new house of worship erected.
This was before the lines of separation betwee
the Orthodox and Unitarian denominations ha
been distinctly drawn. This new society em-
braced some of both classes. The Rev. Sewall
Harding was ordained as pastor of the new
society upon condition that, if, at any time two
thirds of the voters should be opposed to his

maining, he should at the expiration of six months from the time of receiving notice of this, leave the pulpit. After Mr Harding had labored several years in the ministry, the people became somewhat dissatisfied, because he refused to exchange pulpits with the Unitarian clergymen in the neighborhood. On the 4th of April, 1825, the parish held a meeting and the vote was taken in regard to Mr Harding's dismission. There were sixtytwo votes in favor of his being dismissed and fifteen against it. Notice was therefore given to Mr Harding of the wishes of the majority of the parish, and, at the expiration of six months, on the 4th of October, he left the house. But he did not leave the place. This it was supposed by many he was under obligations to do, if governed by a fair and honest construction of the spirit and intention of his contract as understood by both parties at the time it was made. On the contrary he remained and exerted himself to the utmost to divide and destroy the society. He took with him when he left the house his whole church consisting of four or five male members together with quite a number of females, and fourteen members of the parish. When it is said that he took with him his whole church, it must not be understood that these were all in

the society who were interested in the subject of religion, nor yet all who had made an open profession of their faith. There were some who had removed from other places to Waltham and who were connected with the churches in the places from which they had removed. There were others desirous of making an open profession of their faith. Both of these classes were prevented from uniting with Mr Harding's church because they could not conscientiously assent to every article in the creed adopted by that church. Such was the situation of the society when Mr Whitman began to preach to them in November, 1825. For the first six months the congregation did not average one hundred in number. According to the parish records there were ninetytwo members, after the fourteen who went with Mr Harding had left. The members of the parish had been in the habit of absenting themselves from public worship during the latter part of Mr Harding's ministrations, and it was difficult to break up this habit. And as Mr Harding had during the last six months of his stay taken special pains to warn his hearers against Unitarianism and to fill their minds with prejudices in regard to Unitarian preaching, he carried with him a large number of females, and some of those who did

not go with him were afraid to venture into a place where, as they had been told, damnable heresies were to be proclaimed. On the fifteenth of February, 1826, Mr Whitman was ordained. The sermon upon this occasion was preached by his brother, the Rev. N. Whitman, of Billerica. The preacher, in endeavoring to adapt himself to the peculiar circumstances of the case, chose for his text, these words, "Hold fast the form of sound words;" and, in speaking from them, he endeavored to prove by argument that the doctrines now to be preached in that place, as distinguished from those which had been preached there before, were the true doctrines of the Gospel. Thus it will be seen that Mr Whitman, instead of going to a quiet and peaceful situation, where he could pursue his own plans for the improvement of his people unmolested by those around him, was placed in the midst of contention. The circumstances of his situation and the tone of services at his ordination wore a controversial aspect. As is usual in such circumstances, the gossip of the village partook strongly of the spirit of religious controversy. Scarcely a day passed in which Mr Whitman did not hear of some new charge or of some new change rung upon old and oft refuted charges against Unitarianism. Not-

withstanding his previously formed plans
quiet devotion to the practical improvement
his people, he felt that there are times wh
such charges should be noticed. He saw t
his own people were in danger of falling i
the belief that charges so confidently assert
and so boldly maintained might be true or
least based upon truth. He felt himself call
upon then by the solemn claims of duty to ent
the thorny path of religious controversy. H
learned that the charge most confidently asserte
and most boldly maintained — the charge to
which at that time and in that place was exer
ing greater influence than any other to dete
men from examination, was contained in th
assertion, that "*Unitarians denied the Lor
that bought them.*" This assertion he deter
mined at once to notice not merely by deny
ing its truth — not merely by an argument *in*
proof of his own opinions, but by turning the
charge upon those who made it. Such were *the*
circumstances and the feelings which gave rise
to his sermon on "Denying the Lord Jesus,"
which was published in August, 1827. This
discourse was based upon those startling words
of our Saviour, "Whosoever shall deny me
before men, him will I also deny before *my*
Father in heaven."

There was never perhaps a single discourse, occasional pamphlet, which, to use a bookseller's phrase, had a greater run than this. It went through several editions, which were sold as fast as they could be printed. The argument which it contained in support of Unitarian views of the Saviour was so direct — the steps between the premises and the conclusions were so few and simple and natural — the conclusions themselves were so clearly stated and so well fortified by appropriate quotations from the Scriptures, that it took hold of the great mass of the community — while the peculiar form of the discourse was such as to startle the mind, excite thought and call forth inquiry. It shook the faith of many who were before confident in their belief of the opposite doctrines — while it confirmed the faith of those who were hesitating, desiring, and at the same time fearing to adopt the pure and simple and scriptural views of Unitarianism. This discourse produced a great sensation among those whose charges it was intended to repel. They professed to feel sadly grieved to think that they should be accused of denying the Lord, forgetful it is presumed of the frequency with which they had themselves brought this accusation against their brethren, or supposing themselves possessed of

the exclusive right to censure and condem
regardless of the feelings of those who were t
subjects of their censure and condemnatio
Let it not be supposed that Mr Whitman re
intended to bring against his brethren t
charge of intentionally denying the Lord th
bought them. Nothing could have been farth
than this from the promptings of that univer
charity, which it was ever his wish to cheris
His discourse was an *argumentum ad homine*
a turning of the tables upon those who h
been for a long time accustomed to bring th
charge of denying the Lord with all the gravi
of serious accusation against him and tho
with whom he was connected. It was intende
to teach those, whose charges it repelled, a les
son of christian prudence at least, if not o
Gospel charity. Mr Whitman was gratified, a
every one placed in his peculiar circumstance
would have been, with the success of his firs
attempt.

The next charge which Mr Whitman thought it important to notice, was the charge, then quite prevalent, and still not quite forgotten, that Unitarians do not believe in the necessity of regeneration or a change of heart. He therefore prepared and published a discourse on regeneration. This discourse was printed in

ebruary, 1828. It was well received, but had y no means so great a run, as the one on De- ying the Lord. Nor did it produce so great ffects as were produced by that. Three edi- ons of this discourse were printed, the two rst and a part of the third were sold.

In January, 1828, the Unitarian Advocate as started in Boston. Mr Whitman was ac- ively instrumental and exerted much influence bringing this publication into existence, and r two years was a frequent contributor to its ages. His articles were always marked with he initials of his name. But had this not been he case, they might at once be known by the eculiarities of their style. One of these arti- les, a "Sermon on the limited influence of the Gospel," was printed in a pamphlet form and idely circulated.

In December, 1828, Mr Whitman published a Thanksgiving discourse on "The means of in- creasing public happiness." This discourse expresses fully his views in regard to popular education and the means of promoting it. The ideas expressed are those by which he was himself guided in his efforts for the improve- ment of his own people.

Mr Whitman found, as it might naturally have been supposed he would, in a society, col-

lected from all parts of the community, ma
prevalent and, as he thought, debasing superst
tions. He therefore selected, as appropriate
a Lyceum Lecture, the subject of "Popul
Superstitions." This lecture at once attract
attention and became highly popular. It w
delivered, not only in Waltham, but before t
Lyceums of several neighboring towns, and
February, 1829, was published.

In June, 1829, Mr Whitman was called up
to preach before the Ancient and Honorab
Artillery Company, on their 191st anniversa
The Rev. Mr Pierpont preached the year befo
and made, what was regarded at the time, a be
attack upon the whole militia system. Th
circumstance directed the attention of M
Whitman to the same subject. He gave h
discourse the general title of National Defenc
and took occasion to introduce, as one of i
topics, a defence of the general features of th
militia system. He admitted the existence o
evils, but contended that they were not neces
sarily connected with the system, that they wer
abuses, which might be removed not only wit
out injury to the system itself but much to it
advantage.

In January, 1830, Mr Whitman was called t
preach at the ordination of the Rev. Stephe

Barnard, over the Church and Congregation Wilton, N. H. He had for a long time been pressed with a belief that many of the doubts nd difficulties upon the subject of religion ose from the want of clear and correct views f the true nature of Christian salvation. He lected this as the subject of his discourse. he sermon was requested for the press by the ciety before which it was preached, and was inted. The American Unitarian Association en adopted it as one of the first series of their acts, and in that form it has passed through veral editions, and been extensively circulated d generally read.

During the course of this year, Mr Whitman ngaged in the publication of a work of an al-gether different character from any which he ad before attempted. The circumstances hich led to this were as follows. Professor tuart, of the Andover Theological Seminary, ddressed two letters upon the subject of relig-ous liberty to Rev. Wm. E. Channing. These etters were called forth, as Professor Stuart himself asserted, by charges, which had been brought against the Orthodox portion of the community in Dr Channing's writings,—charges of hostility against true religious liberty. Mr Whitman was satisfied that these letters of Pro-

fessor Stuart's were exerting and would contin
to exert a vast influence if left unanswere
He ascertained that Dr Channing had no inte
tion of answering them. He therefore prepar
and in December, 1830, published an answer
two letters to Professor Stuart, upon the su
ject of religious liberty. Professor Stuart h
denied the charge, that it was the tendency
orthodox measures to abridge religious liber
This denial could be met only by an array
facts. This Mr Whitman attempted — and
the attempt he was signally successful. Th
charge was most fully substantiated by a gre
variety of well authenticated facts. These let
ters to Professor Stuart were reviewed in the
Spirit of the Pilgrims, a leading orthodox
journal, and were thought, by the conductors of
that work, of so much importance, that the
whole of one number was devoted to the review.
This review was answered by Mr Whitman
some time during the year 1831. There soon
appeared a short letter from E. Pierson, Dea-
con of Mr Harding's church, in Waltham, ad-
dressed to the candid, and purporting to have
been called forth by "Whitman's Letters."
It was the object of both the review in the
Spirit of the Pilgrims and of Deacon Pierson's
Letter to the Candid, to convince the commu-

ity that Mr Whitman had been over credulous in his collection and careless in his statement of facts — that he had either given to these facts a wrong coloring, or had drawn from them unauthorized inferences. Mr Whitman, therefore, both in his answer to the review and in his reply to Pierson's letter substantiated his assertions by letters, certificates and testimonials from competent and unimpeachable witnesses. With the "Reply to Pierson's letter to the Candid," this controversy closed. In regard to the stand taken by Mr Whitman in this controversy, it may be remarked that an effort of the kind was called for. The state of the times — the dictatorial and denunciatory tone of the Orthodox — and the peculiar circumstances of the occasion called loudly for such an effort. And there was never perhaps a man better qualified to meet exactly and promptly the call which was made, and to put forth precisely the kind of effort required, than Mr Whitman. There was something in his appearance and character which encouraged the near approach of all with whom he might casually meet, and inspired within them a reposing confidence in his willingness to listen to any disclosures which they might make, and to afford them any assistance which they might need. Consequently there

was no man in the denomination, it is presumed, who had received so extensive and so minute information in regard to the movements of the orthodox portion of the community. There there was a quickness of perception in regard to the relation between incidental acts or single measures and the general spirit by which they were prompted—and a retentiveness of memory in regard to casual conversations by which he was enabled to bring together and to apply pointedly the information which he possessed. Indeed he was in every respect just the man to meet the call of the times. He did meet it and perform the task thus providentially assigned him with much credit to himself, and with much profit to the cause of religious liberty. The controversy produced a perceptible effect upon the community. The tone of orthodox denunciation was lowered if not hushed — the bitterness of sectarian animosity was rebuked and somewhat checked.

The year 1831, was distinguished by great exertions on the part of the orthodox, in the promotion of those religious excitements technically called revivals. New measures were adopted. Public religious services were protracted from four to forty days, and the whole orthodox community was thrown into a religious

ment. Mr Whitman was informed that the Rev. Mr Harding had made the following statements; "that these excitements were enjoyed by none but orthodox denominations, that they were produced by scriptural means and measures, that they yielded the genuine fruits of the Gospel, that they were the special work of the holy spirit, and that all who opposed them were enemies to the cause of Christ." These statements seemed to Mr Whitman so entirely contrary to the truth that he determined at once to notice them. He therefore prepared and published a "Letter to an Orthodox Minister on Revivals of Religion." This letter contains a satisfactory refutation of the statements of Mr Harding, and many sound views, together with much information upon the general subject of revivals, or religious excitements.

In 1832, Mr Whitman prepared and published a volume of doctrinal and practical discourses, to which he gave the title of "Village Sermons." This volume contains twentytwo short sermons. It has been extensively read and very generally liked even by members of different denominations. These sermons possess several important excellences. They are short; the divisions are natural and distinct. The arguments are direct and to the point, and the application is close and pungent.

But it is in vain to expect that any one publication will meet the views of all. The Village Sermons, though generally approved, called forth an attack from a Mr Paige, the Universalist minister in Cambridgeport, which appeared in the Trumpet, a Universalist paper published in Boston. It was probably this attack, which led to Mr Whitman's next publication. This was a volume of letters to a Universalist, which was published in the spring of 1833. The arguments in these letters are directed against that peculiarity of modern Universalism, the rejection of the belief in any future punishment. It is their object to establish the fact that there will be a future righteous retribution — without entering at all upon the inquiry as to the nature and extent of the punishment that may be inflicted. This volume was prepared under unfavorable circumstances and written in great haste and without opportunity for re-examination. Mr Whitman sent to the printer each morning what he had written during the previous day. Under these circumstances it will not be thought strange that the volume should contain some arguments which are weak or sophistical — and which the author himself would upon further reflection have rejected. But even when every allowance of this kind is made, and everything

book and not to the purpose is rejected, there be arguments in sufficient number and of sufficient strength remaining to refute the doctrines which it was aimed, and to establish the positions it was intended to support. The book was never distinctly and formally answered. It was noticed in the Universalist papers; but in such a way as was evidently intended to stifle all interest or curiosity in regard to it.

During the year 1832, Mr Whitman delivered an address at the dedication of the Masonic Temple, Boston — and a sermon on Christian Union at the ordination of Rev. Adin Ballou, in Mendon, Mass. which were published. The one contained a defence of, or rather an apology for Free Masonry — the other the grounds on which Christians of different denominations may unite.

In 1834, Mr Whitman, in connexion with the writer of this memoir, the Rev. Geo. Nichols, and Mr A. P. Peabody, started a monthly publication, called the Unitarian. Before the first number of the work appeared Mr Peabody was ordained over the South Congregational Society in Portsmouth, N. H., and was compelled by the extensive and arduous labors required in a large parish to relinquish his connexion with the work. In February, 1834, the writer of this

Memoir was called from the charge of his p
ish in Saco, Me., to enter upon the office
General Secretary of the American Unitari
Association, and was compelled by the gre
responsibilities and various duties of that offic
to relinquish his connexion with the wor
About the same time the Rev. George Nich
changed his pursuit, and ceased to be associa
editor of the work. The Unitarian was n
published by Munroe and Nichols, and edit
by Mr Whitman. But this arrangement w
scarcely made before Mr Whitman was himse
attacked by that flattering but fatal disease
which terminated in a few months his life o
activity and usefulness. The editorship of the
Unitarian was, during the months of Mr Whit-
man's sickness, in other hands. The plan of
this publication was a favorite with Mr Whit-
man. But he was never able fully to develope
his plan. Disappointments in his arrangements
and his own sickness prevented him from mak-
ing it what he intended to have it, and which
he wished to see it.

The publications of Mr Whitman, which have here been named, have been for some time before the community. The opinion of the public in regard to their character and merits was probably made up, if not pronounced, as

ny successively appeared. The occasions, hich called forth most of these publications, ve passed away, and the sectarian feelings of rtiality or prejudice, with which they were iewed, have subsided. It may be well then to ause in our narrative and dwell for a moment pon his character as a writer. In doing this, is important that we should know his own iews and feelings upon the subject, what he roposed and aimed at in his writings, and why e was led to embrace the peculiar notions hich he held upon the subject.

When Unitarian Christianity was first known n this country by that distinctive name, it ade its appearance among that portion of the ommunity who were most advanced in a literary oint of view. It numbered among its advotates and preachers some of the most finished writers of their time. It boasted of a Freeman, a Buckminster, a Thatcher, and a Channing. These and many others, their fit associates, were men of thought, and they were speaking to men of thought; they were men of cultivated minds and refined tastes, speaking to men of cultivated minds and refined tastes. They were themselves more interested in and more profited by justness and power of thought when presented in simplicity of style, than by any direct-

ness of address or earnestness of appeal. T
hearers were for the most part in the same s
of feeling with themselves. They were c
pelled, therefore, from the very circumsta
in which they were placed, as well as by t
own tastes, to make it their object to th
deeply and justly, and to speak with purity
elegance. This circumstance had its effe
both upon the spread of the peculiar sentime
advocated and upon the style of many of tho
young men who came forward as the herald
the system. In many places the few, of e
lightened views and cultivated minds and r
fined tastes, had embraced Unitarian Christia
ity and were interested in Unitarian preachin
The many, who were not particularly intereste
in beauties of style and who could not in a
cases seize upon and appreciate justness o
thought unless presented in a fervent and direct
manner, were strongly prejudiced against thi
form of Christianity. It was called a cold, in-
tellectual, philosophical, lifeless system, not
calculated to touch the heart or move the soul.
This was the charge brought against the system
by its opposers, and in many places believed by
the great mass of the community. Nay, more,
the truth of this charge was in many cases ad-
mitted even by the friends of Unitarian Chris-

nity themselves. For some of these, when y looked at the fact that its spread was prinally among the more enlightened, began to pect and to admit that it was a system pted only to men of elevated minds and ined tastes, and that it ought not to be exted to spread among men of all degrees of ellectual power and of all grades of intellecal improvement.

Then too, the young men, who were prepar- for the ministry, naturally looked up with eat respect to the most prominent preachers their own denominations. They did not deed strive directly and intentionally to imite. But regarding these as eminently successful and useful in their profession, and knowg that their productions were highly valued on count of their finished literary character, ey were led, almost unavoidably, to aim at igh literary finish in their own productions. n doing this, there were some who sacrificed irectness of address, and lost all earnestness manner, who, in aiming at the literary excelnce, overlooked the moral power of their disourses. They fell into the essay style of writng, and, consequently, lost their influence with large portion of the community, who were

interested in the directness and earnestnes
preachers of other denominations.

Mr Whitman was reared, not among the
erary or the refined, but among the respecta
and intelligent yeomanry, among the peop
He had been led to embrace Unitarian Ch
tianity, not in consequence of any cultivation
refinement in himself superior to those arou
him, not because his attention had been dra
to it by the finished style of its advocates, b
because he had found it, as he believed, in t
sacred scriptures, and had felt it to be the pow
of God unto salvation from the love and th
influence of sin. He regarded Unitari
Christianity not as an accidental mode, in whi
the truth of God is presented, and which
adapted only to men in a certain state of inte
lectual improvement, but as the truth itself, in
good degree of purity, adapted to the huma
soul and given for the salvation of men of a
capacities and all degrees of progress. He ha
experienced, as he believed, to a certain degre
its regenerating power in his own soul, and, i
the true spirit of the Gospel, he wished tha
every one else might enjoy its influences an
share its blessings. It was not associated in hi
mind with cultivation of intellect, refinement o
taste, or beauty of style, as its necessary pre

nors and companions, and he saw no reason
y others, why the great mass of the commu-
y might not be made familiar with its truths
d experience its power. He aspired to the
nor of laying open the glorious truths of the
spel, as held by Unitarian Christians, to the
at mass of his fellow men. Under the influ-
ce of this wish, he sought to understand the
son why it had not spread more widely. He
n perceived that, in many minds, the truth it-
lf had been identified with the particular mode
d style of presenting this truth, to which the
cumstances of the times had given rise.

He perceived too that this confounding the
de of presenting truth with the truth itself,
ough natural to the great mass of the commu-
ty, was not an immediate evil,—that the same
th might be presented in various modes.
nd he felt that there was no reason to con-
nde that, because men trained up in literary
siety and to literary pursuits did not speak
pon the subject of religion in a style interest-
g to the great mass of the community, who
ad been trained up in other scenes and to
her pursuits, the particular form of religion
mbraced by the one class was not adapted to
e other.

With these views and feelings he looked at the

community, at their modes of thought and h its of reasoning, as well as at their manner speaking, that he might ascertain the prec point of the difficulty and learn the best mo of addressing them. He became satisfied, he looked, that the great mass of the comm nity were not accustomed, in their own meu habits, to long processes of reasoning, and wer consequently, unable to follow such proces when listening to others. Often, has the writ received from the subject of this memoir th following advice in regard to argumentative di courses. "Make your premises perfectly cle and distinct, and let your statement of them b as brief as may be consistent with perspicuity Then be particular to have but a few steps, an those short, obvious and direct, between you premises and your conclusion. If you hav many steps, a long process of reasoning, you hearers will lose sight of your premises befor they arrive at your conclusion, their minds wil become confused, their interest will flag, an no impression will be made, no conviction pro duced. This, he added, he had often observed in congregations where the opposite course had been pursued. The hearers would be all atten tion at first, but would, one after another, lose their interest, as they became unable to follow

be extended process of reasoning." This advice embodies one of the maxims or principles which Mr Whitman had adopted as the guide of his own efforts in argument. "*The premises clear, distinct and intelligible; the steps between the premises and the conclusion few, direct, natural and short.*"

Again, he became satisfied that the great mass of the community were not accustomed to abstract courses of reasoning; but were in the habit of reasoning in particulars, by dwelling upon and following out individual cases. He noticed that, when men of business stated an abstract conclusion as a general principle, they almost always referred for support of the correctness of that conclusion to individual cases, either real or supposed. He noticed, still further, that, when an abstract conclusion was stated to such and they wished to examine its correctness, they asked how it would apply in individual cases, shewing, as Mr Whitman thought, that their processes of reasoning were conducted by dwelling upon individual cases, although their conclusions might be general and abstract. From this circumstance, he was led to think much of the importance of illustrations. His advice upon this point was, "You may pursue one of two courses. You may state your

abstract principle or conclusion and then bri
forward an individual case in illustration
your principle and of the process by which y
arrived at your conclusion. Or you may ta
an individual case and follow it out, until yo
hearer is led along with you to your conclusio
But, whatever may be the order of arrangeme
which you may adopt, you will in all cases su
ceed best in interesting your hearers, by pr
senting a subject in detail and with the illustr
tion of particular cases and examples." Th
advice, like that last noticed, embodies the pri
ciple which he had adopted as the guide of hi
own efforts. Perhaps the principle may b
better understood and more fully appreciated i
an example be added. From the fourth page o
his tract upon Christian Salvation, the followin
paragraph is selected, as illustrating the manne
in which Mr Whitman himself carried out thi
principle.

I. "What, then, is christian salvation? It is deliverance from ignorance, error and sin,—and the possession of christian knowledge, virtue and piety. Perhaps I can render this definition more clear by a familiar example. Suppose then that a learned heathen now stood before me; one who worshipped idols, — one who had heard of Jesus, and believed him to be an im-

tor, one whose conduct was openly immoral, undertake to convert him to Christianity by ional argument and evangelical motives. I t convince him of the existence of one infi- e Creator, Governor and Father. You per- ive that he would then be saved from his igno- nce concerning the nature and perfections of e Supreme Being; as well as from the folly and rkness of idolatry. I next convince him that sus of Nazareth is the divinely commissioned viour of the world. You perceive that he uld then be saved from his erroneous opinions specting the one Mediator between God and en, as well as from an evil heart of unbelief. further convince him that if he be a true hristian he must obey the instructions, imitate e example and imbibe the spirit of the Great uthor and Finisher of our faith. When his tions give evidence of a reformation of heart nd life, you perceive that he would be saved om his iniquities as well as blessed with a ighteous and holy character. When these hings are accomplished you must admit that he as experienced christian salvation.

"Now from this illustration, you may learn our most important Gospel truths. First, that hristian salvation consists in deliverance from gnorance, error and sin, and in the possession

of christian knowledge, virtue and piety. S
condly, that this salvation takes place when
a person becomes a practical Christian. Thi
ly, that so long as any one continues a practi
Christian, he is in no danger of punishm
And fourthly, that divine pardon can be
tained only by forming a christian charact
In this example it will be seen that Mr Wh
man first states his general position. He th
takes an individual supposed case, and condu
his reasoning process by dwelling upon th
until he leads his hearers along to the gene
conclusion which he had at first stated. Th
then was the second principle at which M
Whitman, in his examination of the modes
reasoning prevalent in the community, h
arrived.

Still further, he was satisfied that it was i
portant, in addressing an argument to the co
munity, to make the points and different steps
that argument perfectly clear and distinct a
separate from each other. He regarded man
discourses as general herangues upon the sub
ject, of which they treated. There was, in
deed, a course of argument perfectly clear t
the mind of the speaker, but the points an
steps in that argument were not made clear t
the hearer. Consequently, the hearer m

kh no resting places; but found his attention ked from beginning to end. This he observed ks different in the arguments of lawyers at e bar. They addressed men, not for the pur-se of saying eloquent things upon the subject fore them, but for the purpose of convincing em of the truth of certain positions and lead-g them to act according to their convictions. e noticed that they endeavored to make one int clear and distinct and to sum up their guments in its support, before they passed to a cond. In this way he observed that the inds of hearers might be intensely taxed by e arguments in support of any particular int. Because, when these arguments were mmed up, the point was dismissed from their ind as settled, they were permitted to relax eir attention, rest for a moment and prepare r the examination of a second point. Mr Whitman, therefore, adopted this as another rinciple for his own guidance in the manage-ent of an argument, "to have the several points r steps in his argument clear, distinct and sep-rate from each other, and the arguments in sup-port of each point carefully summed up before passing to a succeeding point. An extract rom his Tract on Christian Salvation, will erve to illustrate both this and the principle

first noticed, that of having the steps betw
the premises and the conclusion few and dir
and short. "I am secondly, to prove that t
salvation takes place whenever a person becom
a practical Christian. Look again at the ar
ment from revelation." (This had been
ferred to in support of his first point.) "Wh
did Jesus say to the penitent female who a
ointed his feet at the house of Simon the Ph
isee? 'Thy faith hath saved thee; go in peac
Hath saved thee; not will save thee at some f
ture period; but, hath even now secured th
salvation. His miraculous powers enabled hi
to know that her repentance was sincere, th
her reformation was commenced, that her beli
in his divine mission would influence her t
strive for christian perfection. What is th
exhortation of Paul to his beloved Timothy
'Be thou partaker of the afflictions of the Gos
pel, according to the power of God, who hath
saved us.' *He saved us.* If he had before
saved them, their salvation could not be an
event of futurity. The same apostle makes
these explicit declarations to his apostles. 'We
are saved by hope.' 'By grace ye are saved.'
Are saved. In both cases the salvation was
then experienced. This meaning is more
strongly expressed in the original. The literal

anslation is this, we *were* saved by hope — by ace ye *were* saved. Thus no doubt remains at he spoke of an event already passed. Take e example from the epistle of Peter. 'The ke figure whereunto even baptism doth now ve us.' *Doth now save us.* This ordinance as then leading them to the acquisition of hristian knowledge, virtue and piety, and thus aving them from ignorance, error and sin. If en our Saviour pronounced his disciples lessed, as soon as they cordially embraced his ligion; and if the inspired apostles declared at their reformed converts, as well as themlves, had already experienced salvation; surely hristian Salvation takes place whenever a perbn becomes a practical Christian." This exact illustrates, to a certain degree, the principle of which we are speaking. He had already stated and argued his first point, that Christian lvation consists in deliverance from ignorance, ror and sin. He had summed up his arguents and closed his remarks upon the point. hat was put down in the mind of his hearers s settled. They had rested their minds from he attention with which they had been taxed, nd were now prepared to listen with renewed ttention to the second point and the arguments hat might be alleged in its support. The ad-

vantages which he expected from this mode
argument were, that he secured a closer
more undivided attention to each partic
point and the arguments in its support; co
keep up the attention for a longer time,
means of the rests thus afforded; and could
present his arguments, that they could be m
readily retained and carried away and more ea
examined and estimated.

Finally, he was satisfied that many d
courses from the pulpit, and especially, ma
occasional discourses, failed of interesting t
assemblies to which they were address
because those who prepared them, consulted
the preparation their own tastes and states
mind, rather than the circumstances of the
hearers. When requested to preach on a
particular occasion his feelings were, "I ha
an opportunity of speaking to this people, a
for once only perhaps in my life. What are th
peculiar circumstances of the people, on wh
are their minds now awake, to what is their a
tention now directed, on what subject do the
most need information, in regard to what poi
do they most need to be aroused?" The a
swers to these questions determined his sele
tion of subjects for his occasional discourses.

The general principles, in regard to writin

hich Mr Whitman had voluntarily adopted
l distinctly avowed, have now been stated.
e wished to be, and was regarded as, a
in writer, a writer for the people — the
eat mass, the less informed. Much is often
id of the importance and the means of com-
g down to the comprehension of the people.
nd many, in attempting this, begin by simpli-
ing their language. In doing this they give
the people what others would call *baby talk*,
hich always fails of its object, and, in most
ses, proves disgusting. Mr Whitman's ideas
coming down to the comprehension of the
learned were altogether different from these.
e never troubled himself about his language.
lmost the only expressions ever heard by
e writer from him as to mere language,
ere in regard to the importance of seeking for
rity and simplicity of language. His advice
ferred to other points. Be particular to ac-
ire yourself, in the first place, clear and dis-
ct ideas upon the subject on which you are
write, in all its parts and branches. Then,
preparing to present the subject to your
arers, be careful to arrange your points in a
tural order, so that the one may almost una-
idably lead on to the other, and the mind of
ur hearers may be led along step by step to

your conclusion, his interest becoming gr
at every successive step of his progress.
further, select those arguments and proof
support of your several points, which are
direct and to the point and which can be
briefly stated. And finally, seek out fam
and appropriate illustrations. Such were
Whitman's views of the way of coming d
to the comprehension of the people. Whe
in his writings he carried out these views i
question which must be left for his readers
determine.

In addition to these general principles, th
were certain peculiar tastes, for which
Whitman could not himself account; but wh
he admitted had an influence upon his style
writing. The most important of these was
inherent love of proportion in the parts of
discourse. If, for example, his discourse shou
be divided into three distinct heads, he w
strongly prompted by this feeling to make the
several heads, if possible, of equal length, a
even of an equal number of paragraphs. If
discourse should be divided into three genera
divisions, and the first of these divisions shoul
contain three subdivisions, he would labor t
have each general division contain the same
number of subdivisions and to have each subdi-

on of about the same length. Or, to take example from his published writings. In the itarian he published a letter to Trinitarians, ing a certain number of reasons why he been led to reject the doctrine of the Trin- . In the next letter he gave the same num- r of reasons for embracing the doctrine of divine unity. In the last letter the divisions made, not as dictated by the nature of the e, but that they might correspond with the mbers of the preceding letter. A careful server will notice the influence of this feeling tinually manifesting itself in his published itings. It was a feeling of which he often oke to the writer, but which he did not at- mpt to defend, regarding his feelings in this spect simply as a matter of taste.

It has been suggested by some that, as there as the appearance of freedom, ease and direct- ess in Mr Whitman's writings, they must have een thrown off without much thought or pre- aration; that they appear very much as we hould suppose he would converse upon the ame subjects. It is true there is about them omething of that freedom and directness, which characterize earnest and dignified con- ersation. But it is not true that they were hrown off without thought or preparation. Mr

Whitman's idea of preaching, both in regard to the structure of sentences and the manner of delivery, was, that it should *approach* as near as possible to free, dignified, earnest conversation. It would have been much easier for him, at first, to have written in the abstract, general, essay or dissertation style, than it was to write in the style which he adopted. The sermon on Denying the Lord, the first of his published writings, was written over and over again. His course was, to take each paragraph and write it over and over until he was himself satisfied, endeavoring at each revision to make it more concise, clear, simple and direct. And it was in this way that most of his earlier publications were prepared. He would undoubtedly have been a more beautiful writer, had he followed his natural inclination rather than his sense of duty. But he was writing for a certain purpose, and, without consulting his own taste or his reputation as a writer, he at once addressed himself to the accomplishment of his purpose, and labored indefatigably until success crowned his efforts.

His manner of preparing a discourse for the pulpit was, as he himself often asserted, to place before him, in imagination, a young person of from twelve to fourteen or sixteen years of age,

well educated bright and intelligent lad, and
on, to suppose himself addressing in earnest
d dignified conversation this lad, with the
ention of so setting the subject under con-
eration before him, as to produce in his
nd deep conviction, and strong interest. For
felt that if he could succeed in reaching the
art and interesting the feelings and influenc-
g the mind of such an one, he should be pre-
ared to speak acceptably and profitably to the
rgest portion of any religious society.

He acquired the habit in the latter part of his
e of studying his sermons out, and arranging
l the ideas or arguments before he put pen to
aper. It would often happen that of an even-
g, when there was free conversation in the
oom, he would manifest an apparent listless-
ess, and indifference to what was passing
round him, and would seem to be absorbed in
hought. When with only his own family, his
ands would occasionally move in earnest ges-
iculation. At such times, as would afterwards
ppear, he had been engaged in mentally elabo-
rating a discourse, in selecting his arguments
and examples for illustration and arranging his
points. In consequence of this habit he was
during the last few years of his life, a man of
apparent leisure to those who might call upon

him, while yet his pen was productive of t
than that of almost any other person. Fo
was engaged in study at all times and in
places, not merely in general study, but in th
particular mental investigations and proce
which were to aid him in regard to the parti
lar subjects upon which he was writing.

Mr Whitman's principles, tastes and hab
as a writer have now been stated. In rega
to his character and success it would be inde
cate for the writer of this memoir to give
opinion. He may however be permitted
state one or two facts. When Mr Whitma
was engaged in the controversy with Profess
Stuart, the publications conducted by the Un
versalist denomination were loud in his praise
as a nervous and powerful writer, while thos
conducted by the Orthodox congregationalist
were very severe upon him, calling him weak
and inefficient. But, when his volume of "Let
ters to a Universalist" appeared, the tone of
both classes of journals was changed. The
Universalist publications now found him weak
and inefficient, while those of the Orthodox de-
nominations were extolling to the skies his
directness, vigor and power. May we not con-
clude, then, that by an eye not blinded by par-
tiality to one's own views he must be regarded
as a vigorous and powerful and efficient writer.

That his writings did take hold of the feelings the great mass of the people, the writer of is memoir discovered in extended travels as neral Secretary of the American Unitarian sociation by the deep interest everywhere nifested in his health and plans and labors. hose, who had heard but little about the minent men of the denomination, or who, least, merely knew them by reputation, emed to have an acquaintance with Mr Whitn, and to feel deeply interested in everything nnected with him, and in every one more or s nearly related to him. Many expressed a eat curiosity to see the man, who had dared speak out so boldly in opposition to a popular heology and to Orthodox measures. Many ecdotes might be mentioned illustrative of is interest and curiosity, and tending to shew e effect which his writings had produced, nd the general influence of his mind upon the mmunity. One may be singled out from the any and inserted. "Two women were travling through Waltham, in a chaise. They quired where Mr Whitman lived. On being rected to the house, they stopped, got out, ed their horse and knocked at the door. Mr W. went himself to the door. They asked if r W. was at home. 'Yes,' was the reply —

'walk in.' When they were seated, suppos
they had business with him, he said, 'I am
W.' 'Are you! indeed!' was the re
'Well, we have been reading your books fo
long time, and, as we were going through
place, we thought we would stop and see h
you looked.' After some pleasant conversati
the ladies took their leave."

The character of Mr Whitman as a preach
has been much misjudged by those who ha
formed their opinion from his published writing
These are mostly of a controversial charact
It has therefore been supposed that he seldo
ascended the pulpit, unless girded for batt
This is not true. His general preaching w
eminently practical, pungent, direct and earne
It was but seldom that he prepared a contr
versial sermon. When he did, he endeavore
to make thorough work. His discourses of th
character were therefore requested for the pres
and appeared before the public. He entere
the lists of controversy only from a sense o
duty. His habits, tastes and feelings all le
him in another direction. He was never fon
of dispute or contention in conversation. In
deed, so far was he from this, and so much di
posed to pass over, unnoticed, remarks an
observations the very opposite of his own senti

nts, that he seemed at times almost to assent them. He ever contended that the great ject of preaching should be, to press home on men's hearts and consciences, the plain simple truths of the Gospel. He admitted, true, and he practised upon his admission, t there might be times when it was impor- t to state distinctly, explain clearly, and end as ably as possible, the peculiar truths which he was distinguished from other de- minations of Christians. But the great pur- e, which he ever kept in view, and to the complishment of which he directed most of discourses, was to awaken in men a regard a few, plain and simple but all powerful ths; and to bring these truths home to the lings and the conscience, until they should come incorporated with all the principles of ion, and should manifest their influence in the conduct of life. His preaching was n in an eminent degree practical.

It was also direct. When he entered the pit, he went not merely in an official capacity, discharge an appointed duty or to deliver a and formal discourse. He went as a man, ply interested in what appeared to him to all important subjects. He went with all feelings of a man, as a friend to every

individual of his hearers, deeply interested
their highest and best welfare, and strong
desirous of bringing into contact with th
hearts the truths and principles by which
felt that his own had been purified and r
dered happy. He went not to read an ing
ious and labored essay upon truth or err
sin or holiness, obligation, duty or happine
as mere abstractions, things at a distance fr
his hearers, to be gazed at and speculat
about. He went to speak to them abo
themselves, their spiritual natures, their capa
ties for goodness and happiness, their vario
relations, together with the obligations and duti
arising from these relations, their past sinf
conduct, their present defective or deprav
characters, the means of their rescue from s
and the ground of their future hopes. The
were to his mind solemn subjects, requirin
much seriousness, much earnestness. But the
were subjects of the most momentous concer
to each one of his hearers personally, requiring
great plainness and directness of speech in h
addresses to them. He came at once, therefore
into contact with his hearers. It was, *I* entrea
beseech, exhort, and warn *you*. He spoke wit
much plainness, but at the same time with great
kindness and affection. He often spoke with

t notes. On such occasions he studied his courses, endeavored to make himself acainted with his subject, and arranged in his nd and sometimes on paper in the form of a leton his various topics and ideas, but left language to be supplied at the time of delery. He was a strennous advocate for the casional employment of this mode of preaching, hile he was an equally strenuous advocate for re and labor in thinking out and preparing ritten discourses. His idea was, that it was tter to have one well arranged and carefully ritten discourse together with one without tes, than two ill-digested, ill-arranged and relessly written sermons. He thought, too, at in preaching without notes, one felt more ke a man speaking with men, and would acire and carry from this mode of preaching to his written discourses much of directness f address, familiarity of illustration, and earstness of appeal.

Mr Whitman's writing and preaching were arked by such faults as would naturally arise om his circumstances and his views. The ore prominent of these were want of variety the mode of treating subjects and in the arngement of discourses, and an occasional ant of dignity and purity of expression. If

his volume of Village Sermons be examin there will be found a great similarity in form and structure of the different discour while in his volume of Letters to a Univers an occasional expression may be discove which would offend a delicate taste. In a tion to these, there is in his directness of ma ner, something, which in controversial writi seems expressive of bitterness of feeling. T is the more to be lamented as it gives an e tirely wrong impression of the man. For the was never, it is believed, a man who engag so extensively in controversy and in regard whom so many severe things were said, w really felt less bitterness and animosity towar his opponents than did Mr Whitman. Suc are some of the faults which have been notice in his writings. But it is believed that, on th whole, it may with truth be said, that he wa clear, distinct and vigorous as a writer; plain practical and direct as a preacher.

Mr Whitman's exertions for the good of hi people were not confined to the pulpit. He was indeed indefatigable there. But he also looked at their general improvement, and for the promotion of this he put forth his exertions in every possible direction. An idea of these exertions and of the success which attended

hem may be obtained from the following testi-
onials of persons, who were then members of
is parish. One writes thus; "From the time
f Mr W.'s coming into the place to the day of
is death, he evinced great interest in the cause
f education and in the improvement of the
oung. From his having been himself formerly
mployed in a Factory, he knew the wants
eculiar to such places. During the spring fol-
owing his ordination, he proposed to the females
f his parish, who were connected with the
Factories, to give a course of instruction by
means of lectures on Grammar, Geography and
ther important but common branches of edu-
ation. I think these lectures were given twice
a week, at the school-houses connected with the
upper and lower Factories. A number of the
young women recited to him a long time after-
wards.

In the autumn of 1826, Mr Whitman with a
few of his Parishioners called a meeting to take
into consideration the expediency and propriety
of forming the young men into an association
for Mutual instruction. This was before Lyce-
ums were established. The Mechanics' Insti-
tute in Boston, and the Franklin Institute in
Philadelphia were the only Institutions of the
kind at that time known to the originators of

the association in Waltham. A committee
appointed, of which Mr Whitman was one,
report at an adjourned meeting. That Co
mittee reported a constitution, by the first arti
of which the Association received the name
the Rumford Institute. That the Rumford I
stitute has been the means of doing a v
deal of good, is a fact that no one in this vicin
doubts. There have been 321 members, w
have paid their initiation fees. From 200
300 ladies' tickets are sold annually. The Ins
tute grew so rapidly, from the first, that
room was found in the place that would a
commodate them. Application was made
the Boston Manufacturing Company for ass
tance in the erecting of a suitable building
This Company, finding that the society had i
view the mental and moral improvement of th
persons connected with their establishment,
with a characteris tic liberality, erected a build
ing at their own expense and rented it to the
Institute, with the condition that the rent should
be expended in the purchase of books for the
society, and should the society at any future
time be dissolved, their library should be left
in the hall, as the property of the Boston Man-
ufacturing Company. In addition to this, the
Boston Manufacturing Company presented the

stitute with a small library, which had previ-sly been purchased for the use of their people. The Rumford Institute has now a well select-l library of over one thousand volumes. They ve a small Philosophical and Chemical appa-tus for the illustration of subjects brought fore them in lectures. There have been reg-ar courses of lectures from the first until the esent time, about ten years. The lectures are ven once a fortnight from October to April, the members or by some person procured by e members. More than half the lectures are iven by our Mechanics and Manufacturers. nce a fortnight a subject is discussed before he society by the members generally, it being owever the especial duty of a Committee, to hom the subject is assigned, to examine it and repare themseves to speak upon it. The li-rary is opened once a week. Upwards of one undred volumes are exchanged weekly. And he expectations of the originators of the plan ave been fully realized.

Mr Whitman's efforts for the improvement of he young were not confined to the Institute, although he labored continually for this, being called upon to supply all failures in lectures and discussions. He endeavored to raise the stand-ard of common education. — He frequently preached upon the subject. He gave his views

upon it most opportunely, before the agricu
turists, in an address delivered at Concor
before the "Middlesex Agricultural Society.
These views were afterwards laid before his ow
people on Thanksgiving day, and before th
public in his printed "Thanksgiving discours
on the means of increasing public happiness."
They are contained in the five following pro
positions. He says, 1st. "In the first place, I
would propose that *all our children receive a
high degree of education.*" 2d. "In the secon
place, I would propose that *all our children re
ceive a christian education.*" 3d. "In the third
place, I would propose, that *the Christian Min
istry should fulfil the important purpose for
which it was established.*" This purpose, he
proceeds to state, "is to induce men to live sober,
righteous and godly lives, to worship the Father
in spirit and in truth, to love their neighbors
as themselves, and to submit themselves to the
authority of the Son of the most High," to pro-
mote in short the prevalence of practical piety
rather than to excite an interest in doctrinal or
controversial theology. 4th. "In the fourth
place, I would propose *that a constant supply of
useful reading be furnished for all the members
of society.*" 5th. "In the fifth place, I would
propose that *associations be formed in every town*

r mutual improvement." Such were Mr Whitman's views in regard to the general improvement of the community. These views he ndeavored to carry out into practical operaon among his own people. And, says the erson before quoted, "That his efforts were ot wholly in vain in this place is manifest from he or two facts, which may be stated. From he Town Records it appears that in the year 825, the year that Mr Whitman was ordained, he town granted one thousand dollars for chools. In the year 1834 they granted seveneen hundred dollars. The object, for which Mr Whitman had labored, was here in part accomplished. And then, too, a yearly high chool was established for the children of the own, in which they could be fitted for any walk n life.

Mr Whitman had a large miscellaneous library, which might have been styled a circulating ibrary, as all his people had free access to it. He looked upon the information contained in books as common property, which should be made as free and should be as universally diffused as the light of the sun or the air which we breathe.

Mr Whitman soon after he was settled, established a Sunday school, with a library for young

people. To establish this library, he request from the pulpit, that persons favorably dispo would send in all their juvenile books, so th what one family had bought and read, might b come the property of all. He called also on th people to contribute money, according to the ability, for the purchase of new books. Th children and young persons attended the scho to recite previously assigned lessons, to hear lecture or general lesson on some subject fro one of the teachers, and to change their book From fifty to seventyfive dollars have bee raised annually, for the Sunday school library Mr Whitman did not stop to consult his means in the purchase of books for the Sunday school library. He bought all that he thought would be useful and looked afterwards to the parish for the means. The Sunday school library has now nearly one thousand volumes of small books for children and young persons. Mr Whitman used to give a general lesson to the school occasionally, but directed his principal attention to the teachers' meetings."

Another friend and former member of Mr Whitman's society writes thus: "To be particular in regard to the exertions of your late brother in the cause of popular education, would be, to give you a history of the Rumford

stitute, one of the earliest associations of echanics for Mutual Instruction. It may ly be said that this society owes its formation d existence to your late brother Bernard. I not mean that he first suggested the idea, t he exerted himself with all the weight of his racter and influence to carry forward its first innings, until the society grew and strengthed and took the high rank it now holds. s efforts were unwearied, always ready to nd in the gap when lectures were wanted, ays zealous, whenever any labor of body or nd was required for the promotion of sound ning among the great mass of the people. His great and peculiar characteristic was to se his own spirit into others. He breathed r breath of life into the people around him d made them living souls. There never med, there never *was*, any *self* in your brother. this, lay his great power over others. We all, o knew him, seemed parts of him and he of

There was a glorious energy of character him, always directing itself onward with a h and noble firmness. It gathered to itself good within its widely extended atmosphere. ssed were those who lived within its influence. So too of the Sunday school of his society. ere was a peculiarity of character in it,

which spoke of your brother. Though he d
voted himself less to this, than to the Institu
yet the zeal, which drew others onward in th
school and filled both teachers and taught, w
derived mainly from his character and influen
and personal exertions.

"His efforts in all things relating to popul
education and sound morals, were unceasin
never obtrusive, happily timed, never flaggin
unflinching and uncompromising, where tru
and duty were to be enforced."

Such were the exertions of Mr Whitman f
the general improvement of his people. In regar
to parochial visitation, technically so called, h
was regarded, by many of his people, as some
what negligent. There were, however, wh
appeared to his own mind satisfactory reason
for this apparent negligence. He felt that h
was called to high and holy duties, that he had
a work to perform, which required all his en-
ergies and all his time, and that consequently,
he had no time to run about among his people
for the mere purpose of gossip, even though it
might be religious gossip. The object of paro-
chial visiting he considered to be, the formation
of a more intimate and spiritual acquaintance
with the people, an acquaintance not merely
with their health and worldly prospects, but

ir their religious impressions and feelings, h the states of their minds and hearts, that one may be the better able to adapt the in- ctions of both the parlor and the pulpit to ir peculiar wants. With these views of the ects of parochial visitation, he looked at the uliar situation of his people.

The majority of them were connected with Manufacturing establishment, and were em- ed in their respective occupations during whole of the day. He could not therefore them according to his ideas of parochial tation, during their working hours. And en they had closed their labors, for the day, y were crowded into the boarding houses nected with the establishment, and were, sequently, so situated, that he could not see m under circumstances favorable for free gious conversation. To meet these peculiar umstances, he devoted himself as we have n to their general improvement. He still ther cultivated towards them a general ac- intance, manifested by a freedom of inter- rse whenever he met them, and then threw n his doors to all who might wish for a more imate acquaintance, or who might desire e and unreserved conversation upon religious jects. And it was the case, that many, es-

pecially of the females employed in the factor did spend the latter part of many of their eve ings at his house, where they were ever receive with perfect cordiality, and enjoyed the mo free and unreserved conversation upon religiou and other subjects, with both Mr and Mr Whitman; conversation calculated to elevat their tastes, improve their minds and purif their hearts. It would seem therefore, that when the peculiar circumstances of his situatio are taken into consideration, Mr Whitman wa disposed to do all, in regard to parochial vis itation, which ought to have been expected of him. His disposition and his principles upon the subject were undoubtedly right. Yet it is true, and must not be disguised, that as he became more and more absorbed in his labors for the public he was less and less inclined in feeling to spend his time in parochial visitation. He began to think that it was his sphere of usefulness and of duty, to write for the public rather than to visit the families of his parish. But in this, as in most other similar cases, complaints could not have been justly made by any, who wished for religous intercourse with their Pastor. For to such his door was always open and with such he was always free to converse. These remarks are made, not for the purpose of

inting out Mr Whitman as an example in gard to parochial visiting, but because it is ought that justice to his character requires, at the circumstances in which he was placed d his own views in regard to the duty re-ired by those circumstances should be made own.

A clergyman's usefulness often depends much on the character and influence of his wife. this respect, Mr W. was peculiarly blessed. the month of December, succeeding his ordi-tion, he was married to Miss Elizabeth Hart-ell Crosby, the eldest daughter of Josiah rosby, Esq. of Billerica, Mass. With this dy, he had, for several years, been most inti-ately acquainted. When he taught a school Billerica, she was one of his pupils. She as also one of the number of young ladies ho composed the society for intellectual and oral improvement, in which he took so deep n interest. Soon after he left Billerica, he ommenced, with the consent of her parents, a orrespondence with her. He thus enjoyed pportunities of becoming thoroughly acquainted ith her character and with her views and feel-ngs upon almost all subjects. The interest, hich he early felt in her as a pupil and a friend, eepened into that strong and heartfelt attach-ment which is based upon respect and esteem.

Miss Crosby was early distinguished for t strength of her mental powers and for her des of intellectual improvement. This strength mental power was accompanied, in her earli years, by strong passions. But of these s soon obtained the command, so that even wh a school girl she was so mild and amiable in d position, that, although generally the most di tinguished in her several classes, she nev incurred the envy or dislike of her school-mate She was favored with good advantages for th completion of her education in all solid an useful learning, and most faithfully did sh improve them.

Miss Crosby early received lasting religiou impressions. Her parents were professin Christians. It was their desire and their en deavor to train up their daughter religiously They wished to see her a practical disciple o Christ. For this they labored, — for this the prayed. Their prayers were answered, an their exertions were crowned with success. Early in life, she manifested in her conduct th influence of religion upon her heart. Sh seemed to be filled with love for her heavenly Father, and conscientiously abstained from wha she thought to be wrong, and practised wha she believed to be right. She, seldom if ever

led to retire to her chamber at morning and evening for the perusal of the sacred scriptures and for devout prayer. She endeavored bring all the various parts of her conduct der complete subjection to religious principle, d to breathe in every act the spirit of Christ, manifest her christian obedience by a proper vernment of her appetites and passions, and faithful performance of all her duties. The uits of her self-discipline and self-cultivation ere manifest to all her acquaintances. She as a peculiar favorite with all, and this, on count of her christian goodness.

Such was the preparation of Miss Crosby in eart and character for the peculiar station she as called to occupy in becoming a clergyman's ife. She sympathised deeply with her husband n all his views of extensive usefulness, and ntered with heart and soul into all his plans or the good of his people. She welcomed every one to her house, took them cordially by the hand, and by a certain indescribable something there was about her, she made them feel at once perfectly at home with her. She exerted herself to aid her husband, by spending some time, soon after her marriage, in hearing the young women connected with the Factory recite in Grammar, and other branches. But her

efforts to aid her husband were not efforts to take upon herself a portion of his duties; they were efforts to lighten his cares in regard to the family, that so he might have more time for his study and might be more free from distraction while there. And then, by her kind attention to the people of his parish, by receiving them ever cordially at her house and visiting them familiarly, not as a minister's wife, but as an acquaintance and friend, at their own dwellings she did much to inspire kindly feelings towards herself and her husband, and to prepare them for a favorable reception of his religious instructions. Still further, she interested herself in all their charitable objects — advising, counselling and cheering them on. Her influence among and over the people of the parish, was the silent but powerful influence of a pure, cheerful, holy life. She won upon their affections by her disinterested and self-sacrificing attentions to them. She secured their respect by an intellectual superiority and moral dignity. She exerted a religious influence over them by manifesting in her own life the power of christian faith and hope and principle to sustain, purify and cheer.

Mrs Whitman became the mother of two sons. The eldest, Josiah Crosby Whitman still

ss. The youngest, Bernard, died at about
age of ten months, and but a few weeks
fore the death of the mother. As a mother,
was most faithful and devoted. She felt that
responsibility during the early years of her
ildren devolved upon her, and she resolutely
pared to meet it. She read much upon the
bject of education. She was not one fond
adopting rules laid down by others as of uni-
rsal application, or of training up her children
book. She had too much sound common
nse for this. Nor did she go to the opposite
d equally foolish extreme of disregarding all
at had been written upon the subject, because
e thought it easier to write than to practise.
he read upon the subject of education that she
ight gather hints to aid her in the formation
f principles of her own. She was also fond of
ading upon the philosophy of the human mind
— and of comparing what she read with the
stimony of her own consciousness and the
sults of her observation ; — and she thought
at, in this way, she was aided in her prepara-
on for the faithful discharge of the duties of a
other, in her preparation to watch and guide
e mental and moral improvement of her chil-
en.

Mrs W. had early experience of affliction and

suffering. Not long before her marriage a s
ter very near her own age and one with whe
she had enjoyed that most endearing of all inte
course, spiritual communion, in a free and unr
served communication of religious thoughts an
feelings — was taken from her by death. The
followed in quick succession, several of he
female friends. To these succeeded a father —
a most devoted and loving father and two belove
sisters — who were all borne gradually away b
that most tantalizing of all disorders, the pulmo
nary consumption. And about the same time
her own health began to decline — to manifes
alarming symptoms of the approaches of the
same flattering but fatal disease. Amid al
these afflictions and sufferings, she was ever
cheerful — so much so as to excite the wonder
of her associates — especially of those who
knew not by experience the sustaining power
of christian faith and christian hopes. Her
cheerfulness and happy contentment were not
the consequence of a want of sensibility; for
never was there one of more delicate and sensi-
tive feelings, never one more attached as a friend
or affectionate as a relative. No; her cheer-
fulness was a moral quality and not a natural
feeling, resulting not so much from constitu-
tional temperament as from religious principle.

For nearly a year after she herself was satis-
d that her disorder was really seated upon her,
kept about, and with her usual cordiality
welcomed all visiters and exerted herself to
mote their happiness while with her. But
length she found herself too much reduced
strength for these exertions. She therefore
thdrew from company and was denied to vis-
rs. This she did, not because it was un-
asant to see her friends, but from a sense of
ty, that she might be more quiet and enjoy a
ter opportunity for religious meditation and
ding and prayer. She felt that she was
ut to take her departure from this world to
ear before her God; that her Heavenly Father
d, in great love, given her seasonable notice,
d that it became her duty to spend the inter-
ning time in preparation of soul for the scenes
eternity. She was able to read but little her-
f — but she heard much reading from the
w Testament and such books of practical
d devotional religion as she could obtain. In
latter, she sought for instruction upon one
nt without satisfaction; and she often ex-
ssed her surprise that so little had been writ-
upon the subject of *humility*, *christian*
ility. During her sickness, she conversed
th great freedom with her husband upon all

the points of her religious belief — and all t
grounds of her christian hopes in regard to
future life.

She was the same during her sickness th
she had been when in health — ever cheerf
and happy, ever anxious to avoid giving troubl
ever thoughtful of others. Her mind seemed
retain its vigor and elasticity more than coul
have been expected under so much weakness
body. She manifested great good judgment i
the distribution among her friends of such art
cles as she wished to leave to them, assignin
each article to the person to whom it would b
most useful. When, a few weeks before he
own death, her youngest child died, she was per
fectly resigned and even happy in the thought
that it had pleased her heavenly Father to take
the infant from this world of sin and sorrow, to
that world of purity and holiness where she
hoped soon to follow.

On the 12th of February, 1831, Mrs W. fell
asleep in the gospel hope of a blessed immor
tality. The circumstances of her death corres
ponded well with her conduct during sickness.
About two o'clock in the morning, she said to
her husband, I believe I am dying. He asked
her why she thought so; she answered that she
was in great and *peculiar* distress and she thought

must be death. She asked him to feel of her pulse. This he did and told her that it was fluttering. She had read, as many as three times during her sickness, an article in the Christian Examiner on "Erroneous views of death," and was much influenced by what she there read. In accordance with the spirit of that article, she requested her husband not to call the family or disturb their slumbers. She said, on God I depend to sustain me in this hour. Her husband asked her if she still felt happy in the thought of death. She made an effort to speak distinctly and audibly, and said *yes*. She kissed her husband, bid him good bye, saying God bless you. She lay for a few moments quietly and then looked up with a placid smile and said, I did not think I should have breathed so long. A few moments after she spoke so as to be heard by a sister of Mr W. in an adjoining chamber, and said, "Father, into thy hands I commend my spirit." The sister of Mr W. startled by the altered tone in which she uttered these words, was at once by her bedside. She did not speak again, but in a short time quietly fell asleep.

Such was the life, the sickness, the death of Mrs W. A female friend in speaking of her acquaintance with Mr W. says, "I became

indebted to him for one of the greatest favors it was possible for him to bestow upon me. He proposed to me a correspondence with his beloved Elizabeth, which we accordingly commenced, and out of it grew one of the sweetest holiest friendships it has ever been my lot to form and which was interrupted only by her death."

The character of Mrs Whitman and the peculiar circumstances of her sickness and death have been dwelt upon, in accordance with the design of this memoir, to develope all the various influences to which Mr W. was from time to time subjected. His usefulness it is believed was much promoted by the character and influence of his wife. And from her, too, his own character received a tinge. It is difficult, in a relation so intimate and tender as that of husband and wife, to point out precisely and describe fully the influence exerted by each over the other. And then, too, the influence is reciprocal even in regard to the same traits of character. In the case before us, Mrs W. became acquainted with Mr W. while she was young; she was acquainted with him too as her instructer, and she undoubtedly received an impulse from her husband's character which urged her on to the cultivation of a spirit of entire devo-

to duty and of cheerful resignation in afflic-
. But the circumstance that she became
inguished for these traits, strengthened and
irmed the same in her husband's character.
d she manifested traits the reverse of these,
s more than probable that her husband's de-
ion to duty and resignation in affliction would
re been much weakened, if not entirely des-
yed. But the very sight of his wife amid all
pains and all the languor of a protracted
ease, and in the full view of the certain and
edy approach of death — still cheerful —
ppy — thoughtful of others, and devoted to
ch duties as it was then in her power to per-
m; this sight must have had, it did have an
luence upon Mr W. in making him resigned,
erful and ever devoted to duty. "During
s W.'s sickness, Mr Whitman himself took
ch care of her — for the last three weeks of
r life he spent most of his time in the cham-
r with her, reading to her. He was with her
ery night and evinced the greatest degree of
ndness and tender affection — of self-sacri-
ing devotedness. Yet at the same time he
s cheerful, active and constantly engaged in
s peculiar labors. No one ever heard him
mplain of trial or hardship. He took the cup
hich Providence gave and drank it bitter and

sweet in the same cheerful, submissive, hi souled temper."

It was the avowed principle of Mr Whitm that the true Christian should ever "rejoice the Lord," should bring himself, even in sce of the most trying affliction, into subjection gospel principles and christian consolatio He was no stoic, condemning all manifestation affection or feeling, but he wished to beco wholly a Christian, subjecting all his feelings christian influences and ever regarding t claims of duty as superior to all self-indulgen even to that melancholy but pleasing self-ind gence, of dwelling upon one's own griefs. H had often expressed to the writer, in conver tion, his belief that injury had been done to th christian cause, by the accounts sometimes ci culated, of eminent ministers of the gospel wh were unfitted for duty and prostrated in thei course by overpowering affliction. All suc assertions he regarded as a libel upon the su taining and consoling power of the gospel, or proof that those concerning whom they ar made, were not in all things subjected to chris tian principle. Upon the death of his wife, th practical power of his avowed principles ove his own heart and life was put to the test. Fo a short time after her death, he preferred remain

at home — and while there, seemed absorbed the contemplation of her character, or if he ered into conversation, which he did even re than he had usually done, with a sister o kept his house, he dwelt upon the virtues d graces manifested by her, whose loss he mourned. But even at this time, if a ghbor or a friend called, he would carefully id obtruding his own feelings upon oth-, and appeared the same cheerful and happy d kindly attentive man, that he always had e. When, in a short time after the death of wife, the Review of his Letters to Stuart eared in the Spirit of the Pilgrims, he at e suppressed his own feelings, and entered h alacrity upon the discharge of his duties the public, in preparing a Reply to the Re-w. From this time he seemed to have recov-d in a good degree from the effect of this t shock. There was a sobered and saddened ef — but it was mingled with a determined ristian cheerfulness, sustained by an active otion to duty.

In about a year after the death of Mrs W., W. was again married to Miss Sarah Bow-, daughter of Samuel Bowers, Esq. of Bille-a, Mass. With Miss Bowers he had long en acquainted, had boarded in her father's

family, had corresponded with her, and had b
strongly attached to her as a friend. And
too, she was a most intimate and much val
friend of his first wife. A friend she was,
whom they had both enjoyed much spiri
communion, and had arrived at an intimate
itual acquaintance, and to whom they were
giously attached, notwithstanding Miss B.
for a time, differ somewhat from them both
religious speculation. In Miss Bowers, he fo
a worthy successor to his beloved Elizabeth
devoted wife and an affectionate mother to
son. She still lives to mourn the loss of a
voted and affectionate husband, and to wa
with a mother's anxiety over a fatherless chi

Such were the circumstances of Mr Wh
man's domestic life. His character here as
husband and a father and as the head of a fa
ily manifested the power of christian principle
and showed that with him religion was a livi
reality, inwrought into the very texture of h
soul; an inward, living spring sending forth
thousand streamlets, and rendering every o
who might come within the sphere of its infl
ences more pure and holy and happy.

Mr W.'s labors as a preacher were not con
fined to his particular charge in Waltham. H
was often called upon to engage in a species o

ssionary labor. The community, even in the
est and most settled parts of New England,
re, to a greater or less degree, in a state of
ubt and even of change upon the subject of
ligious opinions. The spirit of the Reforma-
n seemed to be actively at work. It was
ought that the principles adopted by the Re-
mers had not been carried out to their legiti-
ate extent, and had not produced their proper
sults, through a blind devotion to their peculiar
inions. Consequently, many, acting as they
lieved upon the principles and in the true spirit
the Reformation, were examining into the
ligious opinions of the Reformers themselves
d comparing these with the only infallible
ndard of religious truth, the sacred Scrip-
res. In this examination they were led to
ject, in many things, the opinions which had
en adopted by their ancestors and to adopt as
ey believed views more scriptural and more in
cordance with those held by the immediate
sciples and early Christians. Those who had
ssed through this change in opinions, were
sirous of enjoying religious worship and in-
ruction corresponding with the views they had
opted — or were anxious that their friends
d neighbors might enjoy an opportunity of
tening to a clear statement, able defence,

and powerful application of these opinion
Those clergymen, therefore, who had bec
known as the advocates of these more script
views of divine truth, were often called to
forth to proclaim and defend them and to ad
counsel, and assist in the organization of
gious societies upon their basis. This was
case in many of the oldest towns in Massac
setts, and where religious societies had for
longest time been established, as well as in
newer and more recently settled parts of
land, where everything seemed unsettled in
gard to religious opinions or institutions.
W. was prominent among those who were
called. And perhaps there was no one mo
popular or successful in these labors. This w
owing in part to the course which he almost uni
formly pursued. Others, when they went forth
to this kind of labor, wished to present the prac-
tical bearings of their peculiar opinions, and
consequently preached mostly practical discour
ses based upon them. Mr W.'s views upon th
subject were these. These practical bearings,
even, derive their weight in our minds from the
clearness and distinctness with which we behold
the opinions upon which they are based, and
from the firmness of our faith in them as the
truth of God, the truth as it is in Jesus. And

sequently, they will lose their influence upon
minds in which there is indistinctness and
fusion in regard to the opinions themselves,
some doubt, even, as to their truth. These
ple, he would say, have long been accus-
ned to different views of divine truth. They
ve heard the same christian practices, which
enforce, urged again and again. You, it is
e, urge them from different motives, motives
hich cannot be drawn from the views which
ey have been accustomed to hear, and mo-
es, too, which to your mind, are all powerful.
t their power on your mind is derived from
e distinctness of your vision and the strength
your faith in regard to the peculiar opinions
m which they are drawn. In order, there-
re, that your practical exhortations may come
me to the hearts of your hearers, with all the
wer with which they bear upon your own
ind, you must place them in the same situa-
on with yourselves, must make their vision as
ear and their faith as strong as your own, in
gard to these peculiar opinions. When, there-
re, he went forth into the places alluded to,
is feeling was, these persons wish to know dis-
nctly and definitely in what respect Unitarians,
called, are peculiar, — what opinions preva-
nt in the community they have rejected, and

the reasons why they have rejected them, what opinions differing from these they ha adopted and the reasons why they have adopt them. He therefore usually in such labors ga in one discourse — a long discourse, a distin but brief statement of the prevalent opinio which he rejected, with his reasons for rejectin them, and of his own peculiar views upon th same points, with his reasons in their suppor It was a remark often made, after Mr W. ha preached at one of these newly formed societies we have heard Unitarian preachers for several Sabbaths, but never before have we learned distinctly what Unitarians believed, nor the grounds of their belief. This single discourse, which Mr W. generally preached without notes, he regarded as but an imperfect sketch, and where he had time, he was prepared with written discourses, to enter into a lengthened argument upon each of the points in controversy between Unitarians and others. Indeed, Mr W. thought it of the utmost importance at the present day, as at all times, that all clergymen in all situations should present to their people clear and distinct exhibitions of their own peculiar opinions and direct and able arguments in their defence.

This he regarded as one of the best means in

present fluctuating state of the religious
mmunity, of binding together the members of
ligious society, and thus sustaining religious
titutions. Your people, he would say, may
interested in religion, but if it is an interest
it, only as a matter of feeling, others may
nifest and excite more feeling than you and
y draw them away and thus may do some-
ng towards rendering them unsettled and
ctuating in regard to the support of religious
titutions. If they are attached to you per-
nally as their minister, they may upon your
th be scattered. The only bond of perma-
nt union is an attachment to certain opinions
d principles distinctly defined in their own
nds, embraced by them with a living faith,
inions and principles cherished in their hearts
the life of piety in their souls and of holiness
their characters.

The different places in New England which
r Whitman visited as a Missionary, are too
merous to be specified. There are, however,
o of which distinct mention may be made.
ngor, Me. and Hartford, Conn. In Bangor,
excited great interest and it was thought did
uch good. Many of the society were extreme-
desirous to have him as their Pastor. In
artford, also he excited great interest, and

great opposition. On one occasion he was m
as he came from the stand from which he h
spoken, by a lady who at once commenced
attack upon his views. He pleasantly remind
her that that was no place for religious discu
sion, and intimated his willingness to meet her
her own house on the succeeding day. This
did, and with each a Bible in hand they spe
some time in earnest but kindly conducted r
ligious discussion. On another occasion, as h
was walking the streets on the morning after h
had delivered his lecture on revivals he saw th
he attracted much notice. Many were peepin
to get a sight of him, and he overheard one ex
claim, "I know not what we may not expec
next. There is nothing beyond but Fanny
Wright."

Mr Whitman was called to visit the South,
and the great Valley of the West. At Cincin-
nati he preached the sermon at the Dedicatio
of the Unitarian Church, and supplied the pul-
pit for several Sabbaths. He also supplied the
pulpit for several Sabbaths in Louisville, Ken-
tucky. In Cincinnati, he excited a very deep
and particular interest, and an invitation was
given him to take charge of the new society. At
Louisville also it is believed that his preaching
was acceptable. The time spent by him in the

lley of the West, was not idly wasted. He
nt out from Cincinnati, to Dayton and sev-
l other places, and availed himself of every
portunity to preach. He also spent some
eks at Richmond, and preached the sermon
the dedication of the new house in that place.
here, as in some other places, his labors were
ceptable and successful, and he excited among
with whom he mingled a deep interest in him-
lf personally, as well as in his peculiar views
religious truth. The late Judge Marshall,
ough differing from Mr Whitman in religious
lief, was occasionally his hearer, while at
ichmond, and expressed himself in terms of
gh respect for him as a man of sound and log-
l mind, clear, distinct and able in argument.
clerical friend somewhat acquainted with his
bors as a Missionary, writes as follows: "He
as eminently qualified to do the work of a mis-
onary. His social qualities and kind feelings
on attached people to him and gained their
nfidence. His manner of speaking upon re-
gious subjects, whether in public or in private,
s earnestness, shewing that he felt deeply what
e said, and regarded religion as the one thing
edful, his sincerity, speaking in every word
d look as 'an Israelite indeed,' and the clear-
ss of his reasoning, carrying conviction often

even to the minds of the prejudiced, all co
spired to make him successful in his missiona
labors. His power of convincing men of th
truth and importance of what he taught was r
markable. His reasoning was direct and co
clusive and it was difficult for his hearers not t
be affected by it. A few years before his deat
I travelled with him in the Western States. H
preached at Cincinnati, Ohio, Louisville, Ky.
and at several other places, and always to ful
houses. He made a deep impression on the
minds of all who heard him, and he will long
be remembered with respect and gratitude by
the people of the West. At the South too, par
ticularly at Richmond, Va., he attracted large
audiences and was greatly admired by all who
heard him. While preaching there he was re
peatedly called upon to explain and defend his
views of religious truth. He rejoiced in every
such opportunity and always did it to the great
satisfaction of all who heard him. In one in
stance a young man, with more of confidence
than discretion, violently assailed him before a
room full of people. But he was soon con
vinced of his folly and was covered with shame
and confusion. The calm and courteous man
ner in which Mr Whitman replied to him, to
gether with his clear reasoning and overwhelm

arguments, commanded the deepest respect
ll present. The Richmond people spoke
im in terms of the highest commendation,
appeared to lament his death as that
n endeared friend and distinguished bene-
or."

Mr Whitman possessed to an unusual degree
missionary spirit. His own views were to
dear and valuable, for he regarded them as
truth of God, and he felt them to be the
rces of spiritual life. He felt too that he had
ived them upon trust, for the good of others,
he was willing to labor, to spend time, to put
h exertions, that so he might promote the
ad of these views. He often wondered that
christian minister should be devoid of the
ionary spirit. And he has often said to the
er, if the ministers in New England would
leave their societies and comfortable homes
a time, and travel and preach in the regions
the far West, they would all return with
rts filled with the missionary spirit.

Mr Whitman's missionary spirit was not con-
d, in its manifestations, to direct missionary
rts. He availed himself of every opportu-
to encourage others to enter upon the work
the Christian Ministry. It is often the case,
young men, who are looking forward with

ardent desires but trembling hearts to
christian ministry, are discouraged by hear
the clergymen, with whom they may me
dwelling much upon their trials and labo
And then too, it often happens that those, w
are just about entering upon the profession, a
taken by the hand, and when they are expecti
some word of kind encouragement or a hear
welcome to the joys of the work, hear on
some mournful expression of pity, that they a
entering a field of labor, where so much effo
is required and so many troubles and disappoi
ments to be encountered. Is there not reas
to fear that the silent influence of many clergy
men tends, in this way, to deter from the wor
of the ministry, some, who, under other circum
stances, would have gladly devoted themselv
heart and soul to its labors. Mr Whitman, it i
true, regarded the Ministry as a sphere requirin
great effort, but then he knew too, that nothin
great or worthy can be accomplished witho
effort. He knew that the ministry had its trial
and disappointments and discouragements, bu
he knew too, that no sphere of labor was witho
these. He never, in his general conversation o
in his intercourse with his ministering brethren
dwelt upon his labors or his trials. If any on
thought that Mr Whitman's labors were severe,

was because the results of severe labor were
nessed, and not because Mr Whitman himself
r alluded to their severity. On the contrary,
was more inclined to speak of plans for still
ater efforts and still more extensive useful-
ss, which were in his mind. The influence
his conversation, even the most casual con-
sation into which he might fall, was to im-
ss the mind with the thought that the chris-
n ministry was not only a great but a glorious
rk, and to excite an ardent zeal to be press-
g forward in this great work. Such was the
neral tendency of his conversation. Still
ther, he was ever watchful of the young men
h whom he might casually meet, carefully
dying their feelings upon the subject of re-
gion, as manifested in general conversation.
nd his observation was directed to the point,
ascertain, if possible, whether their interest
Christianity, their personal religious and
oral character, and their general qualifications
mind and speech were such as to render it
oper to counsel and encourage them to enter
e christian ministry. The writer well remem-
rs being at Waltham, when a young, now a
ccessful minister of the Gospel, called and
s introduced to Mr Whitman, for the pur-
se of obtaining, through him, of the Middle-

sex Bible Society, some copies of the N
Testament, for a Sunday school in the vill
where he then resided. Mr Whitman, as us
so treated him as to make him feel at once
parently most perfectly at home, and entered
to such general conversation as to ascertain t
the young man was deeply interested in
truths of our religion, and, in the true spirit
this religion, was ardently desirous of extendi
these truths far and wide. After the young m
left, Mr Whitman said, I must see that you
man again, he must be advised and encourag
to enter the ministry. He has the right kind
interest in the subject and seems to possess t
right feelings. All he wants is encouragemen
to induce him to devote himself to the wor
And it was in this way, that he was ever up
the watch; ready, if he saw one who needs
only a word of encouragement, kindly to dr
it in his ear; if he saw one, who needed assi
ance as well as encouragement, faithfully
render him the assistance he might need. A
then too, when he met with one who was wi
ing and hoping, but scarcely daring to reso
to enter the ministry, most cordially did he ta
him by the hand, most kindly did he cheer a
encourage his trembling heart; most read
did he offer such assistance as it might be in h

ver to give. Nor was this mere profession. He was ever faithful in his counsel and advice to those who were preparing for or had entered on the ministry.

But perhaps his character in this respect may be best gathered from the testimony of one, who experienced his kind encouragement. He writes thus: "My recollections of your lamented brother, I cannot now express in language worthy the subject or adequate to my feelings. I think of him now, as one of the company of God's faithful servants, who have gone to join the glorified spirits of the just; and it seems almost a species of sacrilege to draw down his image, that I may be just in speaking of what he was when I knew him here. The spirit now in heaven, was indeed nurtured here on earth. But oh, what a change of objects and employments before it there, and what progress may we suppose it to have already made since it left this world. How unsuited to its present character, is the representation of what it *was* amid the temptations of youth and the cares and trials of mature age. The good man here has become the Saint in Heaven.

"Of the point in your brother's character to which you direct my thoughts, I have often spoken with great satisfaction, both before and

since his death. I know not one among
brethren, who ever seemed to feel a stron
and more hearty interest than he in the cha
ter and usefulness of young men preparing
the ministry. When about to engage in
work myself, I accidentally met him in Bos
and in the language of confiding friendship
him my views and purposes and spoke of
apparent difficulties I apprehended. I s
never forget with what earnestness he replie
me, expressing the deepest interest in my p
pose, — obviating the difficulties I apprehende
entreating me to persevere, and assuring
that, if no one else gave me encouragement,
should not rely upon his sympathies and aid
vain. It was the effect of this expression
sympathy and promise of countenance and a
which, more perhaps than anything else, indu
ed me to enter immediately upon the acco
plishment of my purposes. Nor did yo
brother's kindness cease here. As soon as
opportunity occurred, after I commenced preac
ing, I exchanged with him, and then he ga
me a new proof of his faithfulness and regar
Immediately after my return from Waltham,
received a long and affectionate letter from hi
in which he plainly pointed out the faults of m
manner of preaching and of my sermons, whic

been observed by those of his parishioners whose judgment he had the most confidence, gave me such advice and exhortation as st have proceeded from a heart deeply inter- ed in the cause of religion and the success of ministers. I have always felt that I owed ch to your brother at this and at subsequent iods of my ministry. And I know that I am alone in this consciousness of great obliga- ns to him. I am persuaded that your brother s wont to attach much more importance than ommon to those casual connexions which formed in our progress through life. He that important obligations sprung from them, ich he was desirous to fulfil to the utmost. I y illustrate what I mean by the instance of treatment of myself. We had met, and, for short time, lived together as school-fellows. there was considerable disparity in our ages, ough to prevent that kind of intercourse and achment which is common to school-mates of arly the same age. Still I believe that while lived he felt himself bound to me by strong s of *duty*, and that he never lost an opportu- y to inquire after my welfare or to promote usefulness. He loved and labored for his e, but amidst all his cares and labors for the good, he never lost sight of any one of

those, with whom he had been, in any w
connected long enough to acquire the power
exerting an influence over them by his precep
or his example. He never ceased to use
influence for their good, even when the chang
of life had long severed his connexion wi
them. I often hear the same testimony fro
those with whom we were mutually connecte
at school and elsewhere. And this point in h
character seems to me to be one of great e
cellence. It speaks well for the tenderness
his conscience, and the sensibility of his hear
If it were more common, how would life be di
armed of many of its dangers to the young an
the friendless, and of many of its sorrows to th
aged and infirm. God does not bring us to
gether in any of the walks of life without
purpose. And I cannot think it too much t
say that we should feel and act as if this pur
pose was not wholly accomplished, while an op
portunity remains to do each other good, even
though the outward bonds of our connexion be
dissolved."

In his zeal to increase the number of laborers
in the vineyard of the Lord, Mr Whitman took
some steps, which were regarded by many as of
doubtful utility. He thought much of the im-
portance of a thorough education as preparatory

the work of the ministry, and he ever encouraged those, who enjoyed opportunity and means, to go regularly through a complete course of preparatory studies. But at the same time he regarded other qualifications as of more importance than even a thorough course of study. He looked upon personal piety, devotedness to the cause, a knowledge of human nature, and a power of adapting one's self to the peculiar states and wants of the community, as of the first importance. He was always rejoiced to see these united with deep science and extensive learning, upon all the various important, minute or critical points of theology. But, if the two classes of qualities must be separated, he preferred, in a parish minister, the former to the latter class. In many instances, therefore, he encouraged individuals, who were somewhat advanced and who were in indigent circumstances, to adopt a shorter course of preparatory study. And he was, in this way, instrumental in introducing into the ministry several, who had not enjoyed the advantages of a thorough classical or a regular theological education.

In doing this, he encouraged and assisted some who were Restorationists in sentiment to prepare for and enter the ministry. He was not himself a Restorationist in the proper sense of

that term. He believed the punishment of G
or the consequences of sin, both in this wo
and in the world to come, to be disciplina
tending to reclaim the sinful. He believed t
that in the future world, as well as in the prese
men would be free agents. And he *hoped* tha
being free agents, all would finally be reclaim
through the power of Gospel truth, the infl
ences of God's Spirit, and the disciplinary i
flictions of his paternal love. But he did no
as do the Restorationists, feel himself autho
ized to proclaim it to men as a revealed trut
that all would finally be restored. He did no
consider himself commissioned, as an ambassa
dor of Christ, to declare this doctrine, while,
at the same time, he felt that, as a christian
philosopher, he might be permitted to indulge
the hope that it would prove true. Still he was
not bigoted or exclusive in regard to his own
speculations, and therefore he did assist some,
whom he regarded as giving promise of useful-
ness in the profession, although Restorationist
in sentiment, to prepare for the work of the
Gospel Ministry. He also exchanged pulpits
with some of this class and took part in the ser-
vices of their ordination. There were others,
and some of them among the most prominent of
the clergy, who adopted the same course. Yet

here were some, who had strong doubts of the ility of these steps. It seems, from a rough ketch found among his papers, that some one f the latter number had remonstrated with him regard to his course in this particular, and hat he was preparing an answer in defence of is course. But perhaps the true state of the ase may be learned from the sketch itself, hich though rough and unfinished is here sub-joined. It is entitled, "A Letter to a Unitarian Clergyman."

"My Dear Sir, — At our last interview, you expressed to me, in a very christian-like manner, your 'serious fears' at the course I have pursued in relation to the introduction of men into the Ministry, destitute of a liberal education. The expression of serious fear by one of so high standing, made in so christian-like a manner, I feel bound to notice. I have, therefore, concluded to state the facts of the case and give you the honest reasons of my conduct. The facts are these. I have assisted in introducing into the ministry five individuals of the Restorationist denomination. In two cases I preached the discourse, in one gave the right hand of fellowship in one; made the address to the people; and in one offered the concluding prayer. I have exchanged freely with this class of

preachers. I have now studying under my instruction two in this place and one in another, who have always been called Unitarians, but who are persons of no liberal education. *And I am doing all that I can to induce other good men to devote themselves to this work.* These are the facts. The reasons of my conduct naturally divide themselves into two parts. I. Union with Restorationists. 1st, They are Christians. 2d, They are Protestants. 3d, Consistency requires it. 4th, It is the part of Liberality.

"II. Introduction of uneducated men into the Ministry. I admit that the more learning the better. But something more essential. The various qualities which go to make up what we should call an adaptation to the ministry. Whoever understands the Gospel may preach it. Certain qualifications. Best men for many places, because plain in their manner of preaching, ardent, have entered upon the work from their interest in the success of religion and not because they have got through college and must have a profession, and having been at but little expense for an education, can settle upon smaller salaries."—This it will be seen is but a collection of topics preparatory to a full and labored defence of his course. We can now only lament that he was prevented from giving it to

sy. Erroneous views of rights — husband ants to rule himself and wife — wife wants to le the husband; constant bickerings, both are qual. Differences of opinion on various mat-rs — not expected people to have, in all things, he same minds — must agree to differ. Re-gious differences. Intemperance, how brought n — have nothing in the house. Personal and omestic neatness — some are slovenly — house lways a dirt hole — avoid all this, women hould be neat in person, neat in everything. Excessive worldliness. Some try to get all the orld — never find time to be happy — enjoy as ou go along. Extravagance. Fretfulness. Scolding. Fashion. Good family management. Domestics. Expecting to be *made* happy, by outward circumstances. Want of mental occu-pation. Want of religious principles and hopes. Expect attentions. Bad dispositions. Dissimi-lar tastes. Unpleasant manners. Conclusion.

4. There appears also among his papers a sketch of a volume entitled "Letters to a Friend in Sickness," which may be interesting to some. It is as follows: You are sick — you feel anx-ious to know how the event will terminate. This is not the point of most importance. This depends on a higher power. Endeavor to make your mind easy. All will right. But your duty

to wish to live so long as you can be useful — made for usefulness in this world. Selfish wish to die — no proof of piety. The convic and heathen often despise death. Even ou Saviour prayed for life. Try all means recover — observe all medical prescription Pray, but in imitation of Jesus — not your wil but the will of God. How to regard sickne Dispensation of Providence — brought about b natural causes. Father permitted such a event. Duties of sickness, patience, obedienc meekness, resignation, cheerfulness. Employ ment of time and thoughts. Settle at once a your affairs of importance for this world, an then banish them as much as possible from you thoughts — that is, all merely worldly concerns all thoughts connected with education, morals religion and the like retain and cherish. Read ing, such as what — New Testament. Medita tion upon what subjects — Prayer. Views o death. Death itself not to be feared — why Insanity — leaving relations — either poor, o helpless or afflicted — all these immaterial — ho prepare for death. Seek correct views of your self — of your Saviour — of your God — o judgment and the punishment of sin. Immor tality — certainty of it, from reason and revela tion. Continued existence. Reason and Scrip-

e. Know each other. Heaven — a state. alifications for heaven, what—do you possess n? Improvement of sickness in case of re- ry. Last moments, departure.

5. There appears among Mr Whitman's pa- rs a sketch of the subjects merely of a vol- e to be entitled "Letters to the afflicted under e loss of friends." The subjects are these, hat is resignation? How to become resigned. he death of Infants — of youth and middle- ed. Old age — death of the profligate — of e good.

6. There is still further a sketch of a plan of volume of letters "From a Father to his aughter," who had left home to work in a actory. It is as follows: "My dear daughter, ou are now about to leave the paternal roof. ere we have enjoyed the sweets of domestic e. I wish to give advice. I have worked in is business myself. I know all about the busi- ss in the mill — and the advantages out. wish to offer suggestions. Employment, hon- able, respectable. Use of money — you go the purpose of earning and acquiring some- ing. Pedlers — charitable objects — dress. ourning apparel — ornaments. Improvement I have given you a good common education. ill great room for improvement. Labor under

disadvantages — tired. But still something c
be done — and I must regulate my advice
what I know can be accomplished. Impro
every scrap of time. Attend Lyceum Lectur
you there pick up a great deal of knowled
Reading every evening some one. Take su
books as all can like. I know difficult, but p
severe — talk about the things until you c
bring them to it. Meditation — your emplo
ment favorable. Health — diet — sleepi
apartment. Quack medicines to be avoided
clothing in all weathers. Exposure to wet
evening air — late at night — tight lacing
cleanliness — eating fruits, chalk and charcoa
India Rubbers — umbrellas — cloak — no beau
ty without health. Exercise. Religion — de
pend on yourself in regard to opinions. N
one can answer for you; decide for yourself
If only a good Christian, no matter what name
Go to meeting, never fail, many afraid to wea
old dress. Have independence enough to d
right. Choose your own meeting — you will b
atacked. Mind none of these things. Hea
for yourself. If I had a right to control you I
should not dare to exercise it, because I cannot
answer for you. You are the best judge. Read
religious books — New Testament especially —
other books, Sunday school lectures. Secret

otion. Faithful to employers — abstain from evil — pursue *all* good. Happiness — you h to be happy — for this you were made. It ends much on yourself. I will lay down a r simple hints. Never do anything wrong, u cannot be happy — always be improving. u cannot look back with satisfaction upon re idleness, or innocence from actual sin. ntentment — many are always thinking of me, always talking of what they have left hind and thus keep themselves in torment. ll these remembrances I wish you to leave. alous — think neglected; selfish not willing do for others — be benevolent — fault-finding. have known many find fault with boarding use. When you get a good boarding house ck to it, put up with some inconveniences; t fault-finding does no good, only increases ur unhappiness. Cheerfulness — confidence your Heavenly Father. Associates — you st and will have associates. Associate freely ith all respectable persons. But you will have me intimate friends of your own sex, and me acquaintances of ours. I will, therefore, ve my advice on this topic. Choose those for mpanions who are of amiable dispositions, od principles and character — those too of perior acquirements, so as to get good from

their acquaintance. In regard to young m
be civil to everybody; have no acquaintan
with dissipated or unprincipled young men —
good — but great injury will result from such
acquaintance — look especially for correctne
of principles and character; no matter abo
polish or beauty. Many are anxious to have
beau, indulge no feelings of this kind. Shou
any proper person make advances and you b
come engaged — do nothing inconsistent wit
your own self-respect. I have said these thing
for your good, study them, obey them. You a
now separated from home, but do what is righ
and we shall meet above to be no more sep
arated."

Such are some of the sketches and plans for future efforts found on loose scraps among his papers. They evince a mind ever alive to the wants of the community, and a fertility of invention in preparing to meet these wants. They shew a mind ever on the alert; ever observing with a philosophic and religious eye the condition of those around. A regard for Mr Whitman's literary reputation would urge the suppression of such hasty sketches. But it is the object of biography to introduce the readers to an acquaintance with its subjects. It has been the object of this notice to introduce

readers to an acquaintance with Mr Whitn just as he was; to enable them to look into mind and heart, that they may see what was character, what his aims and purposes and ns; to enable them to enter his study and see w incessantly he was thinking of and planng and laboring for the highest and best good his race. Therefore these sketches, imperct as they are, are given.

It is often the case that one, who is laboring ith success for the community, and who is erefore held in high estimation by the mass, windles into insignificance, or manifests some range peculiarities, when brought into conact with those of his own character and standng and profession. We naturally inquire, after hese general accounts, what was the estimation n which Mr Whitman was held and the influence which he exerted among his ministering brethren. The character of Mr Whitman in this respect may be learned from the following letter written by one who was a member of the Clerical Association, to which Mr Whitman belonged. He writes thus: "With regard to your brother's influence among the brethren in the ministry and his character as a member of our Association, I am happy to state my impressions, for they are all such as I recall with

unmingled pleasure. I am confident there w
not one of our Association, who did not lo
and honor him. We never met him but wi
greetings of the heart as well as of the han
His deportment among us was always marke
by the most childlike openness and simplici
of manner and by a desire to impart and g
good. He was uniformly cheerful, frank an
hearty in his feeling and expressions. Ther
was no coldness about him to be warmed, n
suspicious disposition to be obviated, before w
could hold pleasant intercourse with him. W
felt at once that we were with a brother and
friend — with one whose Christianity was t
him a well-spring of happy thoughts and gener
ous affections. On all subjects that were dis
cussed in our Association, he was accustomed
to express his views with great readiness and
precision. His inquisitive and thoughtful habit
of mind had led him to form pretty decided
opinions on all the important topics of religious
and social interest. He was never at a loss for
something to say that interested and enlightened
us. This arose not from a love of obtruding
himself, for no man had less of this fault, but
from the pleasure he took in communicating
thought, that he might receive thought in return.
His mind was a busy, free, ever working one,

l, among his brethren, its operations were
r observed with deep interest. His opinions,
the points that came before us, were received
h great respect, and I believe there was no
e of us, who did not think better of his own
inion upon finding that it agreed with Mr
hitman's. But the great charm of the inter-
rse we had with Mr Whitman was in the
gleness of heart with which he aimed at the
erests of truth and righteousness. Some
sons may have been led into the mistaken
a that he was a mere party man in religious
tters. Not so his brethren who knew him
ll and saw him much. They knew indeed
t he was, as every Christian ought to be, at-
hed to the theological views, which he had
opted, after patient investigation, and careful
d devout estimate of evidences. But he
ed his opinions, not because they were his,
r because they were those of his party; but
cause he believed them to be vitally con-
cted with the interests of the Redeemer's
gdom. He doubtless had a strong love of
ligious discussion, but it was because he had
stronger love of the practical results, to which
ch discussions ought to lead in the establish-
nt of christian faith and holiness. His
dential tendencies, whatever some may think,

were always subordinate to the interest he took in the truth as it is in Jesus. Of this his brethren had constant reason to be convinced, for his mind was looking that way whatever subject he discussed or whatever argument he advanced. I remember being particularly struck with this, in the very interesting account he gave us of his observations in the West after his return from that region. A man, so popular and successful as he was on that visit, had great temptation to indulge in the feelings of partizanship. But he spoke of the importance of diffusing Unitarianism in the West, and of his desire to have it diffused there, solely as an instrument of religious influence, not as a conquest to 'the cause,' but as an antagonist power to infidelity and corruption, as a great and efficient aid to the progress of spiritual life in that region, into which such miscellaneous multitudes are pouring. In all that we saw or heard in our intercourse with Mr Whitman, we found him remarkably free from asperity and prejudice. I never knew a man, who seemed to me to have a better temper, and this is not common-place praise when said of one who engaged in controversy so much as he did. He had a very happy way of illustrating a subject, which came up, by pleasant anecdotes or by familiar cases

ich had fallen within his own observation, d the spirit in which he sketched these, was dicative of the most kindly feelings, while by sometimes threw a stronger light on the int than more labored illustrations. I believe, short, that Mr Whitman's influence, in our sociation and among his brethren generally, s of the happiest and best kind. And it was trong influence, for no one could be indiffer- t to him. We remember him as one whom honored for his virtues, his piety, his devo- ness to truth, his christian graces, his warm d enlightened faith. When he died we felt t one of the best of God's gifts had been thdrawn from us — for what better gift can have, than the presence of a good man and ervent, devoted Christian? We felt that he d blessed us in his life and blessed us in his ath, and I hope we are grateful that we were rmitted to know him and to love him."

At the present time, when the connexion be- een Pastor and people is so easily dissolved, may be interesting to know Mr Whitman's ws and conduct in regard to his connexion th his parish. In July 30, 1829, Mr Whit- n's house of worship was struck with light- ng. It became, at once, a question, whether would not be for the best that his society

should unite with the other society of the same faith in the place. His feeling upon this point may be learned from a confidential letter to a female friend, written soon after the burning of the house. He says, "As for our meeting house, no two persons in the place perhaps were less affected than E. and myself. We have got beyond being troubled by these afflictions [referring to the death of Mrs Whitman's father and sister which had formed the subject of the first part of the letter, as well as to the burning of the house,] which are ordered by a merciful Father in infinite love. We have always held ourselves ready to leave if circumstances required. I think it will be best for the town that I should leave in the spring. Let the whole town build a large house and they can unite." In accordance with these views, Mr Whitman stated to the people, that, on his own account he would not have them rebuild. He was ready to absolve them from any contract they had made. But would leave it entirely to them, and would have them consult for the best interests of themselves and of the whole town, without regard to him. His people would not indulge, for a moment, the thought of parting with him. A new meeting-house was therefore erected and dedicated on the first of January, 1830.

In June, 1831, Mr Whitman received an in-
ation to become the Pastor of the Unitarian
ciety, in Cincinnati, Ohio. His own feelings
uld have prompted him to accept. He had
come acquainted with the society and held it
very high estimation. He felt a deep inter-
in the spread of liberal views in the region.
regarded the field of labor and of usefulness
one of the most important and extensive and
well calculated for his peculiar talents
it he had a sacred regard for duty and asked
ly what that might require. He had a tender
gard for the feelings of his people and for
ir religious welfare. The letter containing
invitation was addressed to the people and
made known to them his willingness to be
verned by their decision. They voted, *unan-
ously*, not to part with him, and to manifest
ll further their regard and attachment to him,
d their wish to have him regard Waltham as
home, they, at the same meeting, appointed
committee to procure subscriptions to aid in
lding him a dwelling-house.

In October, 1833, Mr Whitman was appoint-
General Secretary of the American Unita-
n Association. This appointment accorded
ll with his feelings, with his earnest mission-
zeal. It seemed to open a field of useful

ness of almost boundless extent, and one
which he might suppose himself, if he judg
by the unanimity with which he was chose
somewhat adapted. The support offered w
much greater than what he was receiving fr
his parish, and he knew too, from his past e
perience and success in labors somewhat sim
lar, especially in the Valley of the West, that
might expect those striking visible results whi
are so gratifying. There seemed then to
every reason why he should accept. And to
general and obvious reasons, it may be adde
that his own feelings strongly prompted him
accept. But here, as before, a regard for dut
for the feelings and the welfare of his peopl
triumphed over all general reasons and all i
ward promptings. He referred the committe
of the American Unitarian Association, a
pointed to communicate with him upon the sub
ject, to his people for their answer. And
although he signified his willingness to accep
could their consent be gained, he also expresse
his determination to abide by their decision
Application was made to his people. But the
voted again, *unanimously*, not to part with him,
thus affording another proof of the strong hold
he had secured upon their affections.

Mr Whitman was not an unconcerned spec-

tor of the various movements of his day. e looked upon them all with deep interest, d, after examination, he formed decided opin- ns in regard to them, which he was ever ready express and defend. The Anti-masonic vement was exciting much interest in the mmunity. Mr Whitman was a mason. He s not a zealous and enthusiastic mason. But e had joined the Lodge and had taken some grees. And he could see no reason why he ould renounce his masonry. He felt that the stitution had been abused. But he felt too at many of the charges of Anti-masons were founded, the spirit manifested and the course rsued by them improper; he suspected the otives by which many of their leaders were in- henced. He was not one, that would shrink om standing forth in defence of what he re- rded as an abused institution. He did there- re, at the dedication of the Masonic Temple, Boston, and on other occasions, stand forth defence of Masonry.

The Anti-slavery movement had begun to ex- te deep interest. Mr Whitman looked at the bject with calmness and with candor. He ailed himself of every opportunity to gain cor- ect information. When he visited the South, slave-holding States, — his eyes were open.

While at the same time he reflected much and deeply upon the abstract principles of right and wrong as applicable to the case. For a time he hesitated to express a decided opinion upon the subject. He was deliberating. But at length some time during the year previous to his death he took an open and decided stand upon Anti-slavery ground. He disapproved of many of the measures of the most violent of the party. But he once said to the writer, "the principles upon which this movement is based are the eternal principles of rectitude. Shall we refrain from taking an open stand in favor of truth and righteousness, through fear of opposition, or from disgust at the measures of the friends of truth? I believe the Gospel to be the truth of God. Shall I hesitate to take an open stand in favor of the Gospel, through fear of opposition or because I have been disgusted, as I most certainly have been, with many of the measures of the friends of the Gospel? No. This cause is the cause of truth, of right, of God. It must, it will prevail. It becomes me and all who are satisfied upon the subject to exert our influence as far as we may to prevent that wild excess of over zealous enthusiasts, which may ruin the best of causes." He watched carefully the opposition to this cause which was excited, and

garded it all as permitted by God in wisdom, d had faith to believe that it would all be erruled for the advancement of truth and ghteousness. He did not feel himself called leave the regular duties of his profession and gage in labors to advance this cause. But he as ever ready, after having made up his mind, speak in its favor in public as well as in ivate.

The Temperance movement was another sub- et of deep and exciting interest. Upon this bject Mr Whitman deliberated as he had ne in regard to Anti-slavery. He, from the st, acknowledged the evils, but had doubts in gard to the remedies. He weighed every oint carefully before he decided. Upon one ccasion, the writer was advocating the expedi- ncy, propriety and importance of the pledge, hen Mr Whitman took opposite ground and xpressed his doubts and objections. But shortly fter, convinced by his own reflections upon the bject, he took open and decided ground in vor of the pledge. At one time, he doubted e expediency of abstinence from wine. But, onvinced by his own reflections upon the sub- ct, he discontinued himself the practice of fering it to visitors, or of using it himself. He id not publicly advocate the extending of the

pledge to include wine, but he did publicly express his opinion and make known his own practice upon the subject. The advancement of this cause he considered as so important and so vitally connected with the prosperity of the church, the best interests of pure and undefiled religion, that he regarded it but as a part of his duty to labor earnestly and zealously in it. He therefore devoted to it, for a time, the whole energies of his system. He prepared himself to speak, to lecture upon the subject. And an anecdote may shew that he took hold of the subject with his whole heart. He told the writer, in speaking upon the subject, that he had spent the night in dreams upon it, and in his dreams had studied out what he believed must be a convincing and satisfactory argument. He went forth then to labor in this cause with all the zeal of his naturally ardent temperament, and devoted to it the whole strength of his intellect. He labored not only with earnestness but with success. He became at once a popular Temperance Lecturer. He was sent for in all directions and by the members of various religious denominations. His popularity was not secured by the relation of anecdotes, the exciting a laugh and affording amusement; but by the clear, direct and conclusive

soning presented, and by the circumstance, t, while he spoke plainly and earnestly upon subject, he also spoke in the most perfect dness. Says a friend in writing upon this bject, "He used, in his Temperance addresses, to take the bull by the horns. He ould place himself behind the counter or ithin the bar, and imagine the train of thought assing in the retailer's mind. He would shew he fallacy of the reasoning — would demolish t by his powerful arguments, and then would ppeal to the retailer himself, with the utmost indness and good temper and ask if he were istaken in what he had imagined. If it was ot as he had said, he professed himself willing o take back his statements. But, if the correctness of his statements was admitted, he rged home, with the greatest possible plainness nd point, the practical application of them. And, what was remarkable, he did all this in such a manner as not to give offence to the individuals so directly addressed.

Early in the spring of 1834, Mr Whitman delivered a Temperance Address at the Seamen's Chapel, Boston (Rev. Mr Taylor's). Upon exposing himself to the evening air after speaking, he caught a very severe cold. He was much troubled with hoarseness and a severe

cough. But he had ever regarded himself as constitutionally secured against the danger of consumptive complaints. He was not therefore particularly anxious in regard to the result of his cough, nor particularly careful to avoid exposure or to refrain from the exercise of his lungs in public speaking. He performed, for a time, his usual duties upon the Sabbath, and held himself ready to speak at other times upon the subject of Temperance. Upon being cautioned by a friend in regard to his course, and reminded that his cough in this way might become fixed and prove fatal — he threw open his coat and said, "did you ever know a man with such a chest die of consumption?"

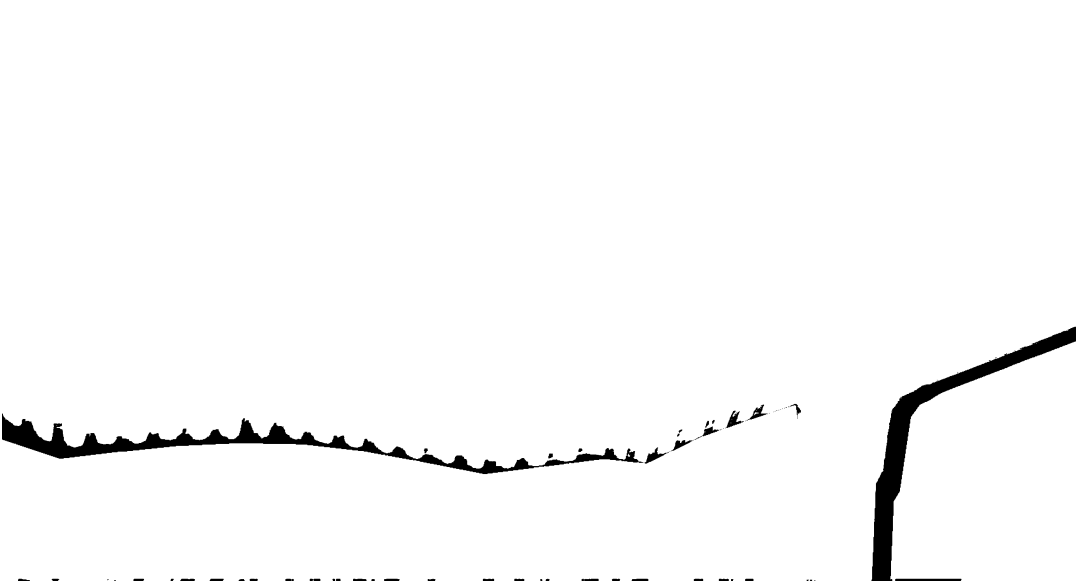
Some time about the last of April or the beginning of May, 1834, Mr Whitman visited his father at East Bridgewater, and spent the Sabbath there. It was his intention to preach for Rev. Mr Crafts during a part of the day, and deliver a Temperance Address in the evening. But, when the time arrived, he did not feel himself able to preach during any part of the day. He did however make an effort and deliver his Temperance Address in the evening. This was his native place. Some of his school mates had been ruined by intemperance. His feelings were deeply interested. He spoke with great

rnestness, for nearly two hours, although so
arse before he finished, that it was painful to
ar him. He never afterwards spoke in public.
Upon his return to Waltham, he discontinued,
the suggestion of his Physician, his pulpit
bors and indeed all efforts of every kind which
ight interfere with his devotion to his health.
is cough remained, and other symptoms seem-
d alarming. In the early part of the summer
was suggested that perhaps relief might be
btained by journeying. He therefore started
company with Mrs Whitman and a brother,
nd by short and easy stages went as far as
elchertown, Mass., where his eldest brother
aptain James Whitman resided. But he found
imself as he thought losing instead of gaining
rength by his journey, and he turned back
gain. He spent a few days at the springs in
opkinton, Mass., and then returned to Wal-
am, believing, as he said, that *home* was the
est place for the sick. The effects of this
ort journey satisfied Mr Whitman that he was
boring under a seated, confirmed consumption,
om which there was no hope of escape. He
lt that his days were numbered, and that he
as called upon to apply his principles to a new
lass of temptations and duties. As he once
id to the writer, "I have, ever since my jour-

ney, been fully satisfied in regard to myself. have not indeed expressed my feelings, for would not cut short the hopes indulged by m friends and by which they are sustained, and have felt it to be my duty to obey every prescrip tion of my physician, and to do all in my powe to secure, if possible, a restoration to health But I am not disappointed at the result, for have been fully satisfied, from the time of my journey, of my real condition." He now put in practice, at once, the hints contained in his sketched plan of "Letters to the Sick." He endeavored to settle up as far as was in his power all his worldly matters, his affairs of mere business, or give such information and directions as would assist others in arranging them. The writer was called upon to assist in this, and often was he in the sick room for the mere transaction of business, about which Mr Whitman would set himself with as much calmness as he had ever in his life done. For a time, while it was thought there might still be hope, he was careful to avoid all company which might fatigue and injure him. The Rev. Mr Ripley was almost the only person, besides the members of the family, who was at this time allowed free access at all times to his chamber. With this gentleman Mr Whitman had for

rly ten years been associated on terms of the st perfect and uninterrupted peace and har- ny, of the most unreserved freedom and in- iacy. The houses of each were ever open to other as a member of the family. But, as Whitman became enfeebled by disease, he turally clung to those around him with a onger and more yearning affection than when full strength he felt a greater degree of de- ndence upon himself. He was ever glad to Mr Ripley enter his room — enjoyed much conversation with him, and often, during his ence, spoke with manifestations of the deep- feelings of gratitude, of the kindness and tention and sympathy which he had experi- ced at the hands of this christian brother. deed Mr Whitman often spoke with deep atitude of the many kind attentions which he as every day receiving from all his friends.

When the Physicians themselves had pro- unced his case hopeless, he altered his course regard to company and saw most of those, pecially of his brethren in the ministry, who lled at proper hours. He requested the writer say to his brethren in Boston, that he would ot have them stay away out of regard to his eakness, for it would give him pleasure to see em. When one who had visited him was



taking his leave and apologized, saying t
perhaps by his conversation he had wearied h
and should wear him out; Mr Whitman, with
pleasant smile, said, "*I must wear out*, and
is pleasant to see and converse with my friend
while the process is going on." When h
friends called to see him they found him chee
ful and happy; perfectly aware of his si
uation, watching, with all the care and a
the calmness of a physician, the various su
cessive symptoms of his disease as they ind
cated the nearer approach of dissolution, and
ever ready to converse upon his departure, hi
hopes for the future world, and his views and
feelings in the full and near prospect of death
Said one who had visited him to the writer,
"My feelings, as I approached the house, were
of the most melancholy character. The thought
that one so active, one so extensively useful,
one of so much promise in regard to future ef-
forts, should he thus cut down in the midst of
his years and strength, this thought filled me,
as I drew near to the house, with feelings of the
deepest melancholy. But the moment I entered
the room my feelings changed; the peaceful
and happy expression of countenance exhibited
by the emaciated sufferer, the cheerfulness of
his conversation, not a light and trifling cheer-

ess, but a sobered cheerfulness, arising from e feelings within, from a holy confidence in heavenly Father, and from a bright view of py prospects before him, all served to banish lings of melancholy, and to brighten up scene with a beam as it were from the eter- world."

Mr Whitman enjoyed much pleasure in see- his friends. As he assured the writer, with a single exception, he had been *relieved* by ir visits. And, in regard to this exception, discovered, he said, after a time, that the ividual was troubled with a nervous and mbling dread of death. "When I discov- d this," he said, "I spoke upon the subject well as I was able, in hopes, that, if what I d was feeble, the *pulpit* from which I was aching might give it weight." Thus true s he to the great principle of his life, avail- himself of every casual interview with a nd to do him good.

Mr Whitman undoubtedly suffered much n. But so careful was he of the feelings of ers, and so anxious to avoid giving unneces- y trouble, that he seldom spoke of the pain suffering he endured. He spent much of time in reading and hearing reading. The w Testament was his principal book. Other

books of a practical character, together w devotional poetry, afforded him much pleas He also read the newspapers and kept up interest in the affairs of the community, es cially in regard to its religious condition. dwelt much, in his conversations with the writ upon the importance of plain, simple, earn preaching. "It is not," said he, "it is not give information, it is to awaken attention th we preach. Go through our parishes, and wh do we want? an earnest, plain and direct mod of preaching."

Such was the appearance of Mr Whitma during his sickness. With the event of dea directly before him, distinctly in view, satisfie himself that there was no possibility of escap and perceiving by the changing symptoms his disease, that he was gradually drawin nearer and nearer to that event; he was eve cheerful and calm and happy. With his ey fixed upon the eternal world he did not forge this; but cherished his interest in his friends; his interest in the prospects of religion; hi interest in the best welfare of the community. Upon the very verge of spiritual existence, he did not forget that his own spiritual improve ment was to be carried out and perfected by the right discharge of the duties of sickness. He

ent much thought upon his past course, much
ne in self-examination. He examined again his
ligious opinions. He felt confirmed, from his
lf-examination, that he had done what was im-
rtant at the time in his controversial writings.
e felt more and more fully satisfied with his
n pure, simple and rational faith. He had
health, and before the public, argued its
riptural foundation; he had in the trying
enes of life manifested its controlling influ-
nce; he was ready, upon what he himself re-
rded as his own death bed, to bear testimony
its sustaining power. He had valued his own
culiar views in health, not because they were
, but because he felt them to be the power of
od to Salvation. He clung to them in death,
r he found in them all the support which he
eeded.

Mr Whitman continued to waste gradually
way. He rode out till within a few weeks
revious to his death. On the morning of the
th of Nov. he said that "he found a difficulty
awaking," and asked "if anything had been
iven him to make him sleep." He was assured
here had not. He asked "if the room was
ot darker than usual." He was assured that
was not. He said, "is not my mind awake?"
He then said that he was dying, and, as there

was no man in the house, requested that h brother, Mr Hosea Whitman, who lived ne should be sent for. He was asked if he wou have the physician called. He said, "as friend I shou'd be glad to see him — he can me no good." After some moments he sai "*Father, receive my spirit — I die in peace wi all.*" In a short time he added, "*my firm fai in Christ supports me now.*" These were h last words. The physician, as he had previous expressed a desire to be present if possible this scene, was called. Mr Whitman lay f some time, perfectly sensible, as was shewn b his extending his hand when the physician fro time to time approached the bed, until at lengt with scarcely a struggle he fell asleep.

So lived, and so died the Rev. Bernard Whi man. And now the melancholy task whi nought but a sense of duty would have induce me to enter upon, and which has been muc delayed by circumstances beyond my control, brought to a close. If I have succeeded laying open the mind and heart of the subj of my notice to my readers, there is no need any general summary, from me. If I have n all that I could add, would be of no avail. what I have written shall awaken a single

the value of our pure and simple faith, and e importance of a life of devotion to truth and ity, I shall feel that my labors have been warded. Nay more, I shall cherish the feel- g that the spirit, whose earthly course of trial d duty and improvement I have endeavored to scribe, will, even in the regions of heavenly ssedness, rejoice over such a result.

It is believed that this Memoir would be im- rfect without the Address of Rev. Mr Ripley the funeral of Mr Whitman, and that it can t be more appropriately closed than by the ertion of that interesting notice of his last ys.

ADDRESS.

The melancholy occasion on which we are here embled, my friends, demands more than or- ary notice; for he, whose death we lament, was extraordinary man. He filled and nobly sus- ned a wider field of action than most men. He rked out and executed great and important plans, hich had relation to, and influence upon, the hest interests of human beings, for time and for rnity. Most important and interesting asso- tions were connected with his life, — and his th has left a void in society, in the intellectual d moral relations of active life, which cannot, I r, be so well filled by any other person.

But, my friends, I have not come here to portr
to you the character of your late beloved pastor;
for you are all familiar with it;—nor to ma
known to you his religious sentiments and the v
energies of his ever active mind and benevole
soul;—for these have long been known to you
his preaching, his labors by night and day, in t
cause of truth and virtue. And his religious opi
ions, and the zeal with which he maintained the
are before the world in his published writings a
discourses. No. I come not here to eulogize hi
whose best eulogy was his whole life and conve
sation in the world, which you have seen, a
heard, and felt. My object now is, to give so
striking proofs of his deep, heart-felt piety, ma
ifested through his long sickness, and at the hour
death. To show you, that he was supported b
and died in the faith, by which he had lived. An
in doing this, I fulfil the request of our friend, mad
to me a few days before his death. You wi
therfore receive what I tell you as coming fro
him. "Though dead, you will hear him y
speaking to you" of his strong and unchanged co
victions of religious truth and duty, his high an
holy hope, his unfeigned humility, and meek sub
mission, his support and consolations, his bright
heavenly anticipations.

In one of my visits to him not a fortnight befor
his death, I found him calm and composed, a
usual, and disposed to converse freely. I said t
him, it has always been my hope that you would

ince in your sickness, the power, the supporting
wer of the religious sentiments you have so con-
tently maintained; and I am rejoiced to find my
pectations realized. He replied, "my religious
ntiments are the same now, that they were in
alth; the same I have always preached and
aintained. I feel the need of no other. I find
em able to support and comfort me, and they
ve never failed to console me. I believe farther,
at they are a sufficient support for the Christian,
life and in death. I have asked myself seriously,
I required any other support; if the belief of
y other sentiments or doctrines were necessary
me. I examined the other day the Calvinistic
ctrines, and tried to apply them to myself, to see
they could give me any more consolation or sup-
rt, but I tried in vain. I could find no room for
em, no need of them, no consolation in them, nor
uld I find them in the Bible. — Few and simple,"
id he, "are the essential articles of my belief;
elief in God as my Father and Friend, in his pa-
rnal and overruling providence; in Jesus Christ,
the all-sufficient Saviour and Redeemer; in the
surrection of the soul to eternal life; in a future
tribution of rewards and punishments, according
the conduct and character of the present life.
ly faith in the immortality of man is strong and
heering. And I believe that it commences with
is departure from this world;— that the soul goes
om this life to judgment, in the presence of God.
believe man was made for happiness here and

forever, and that Jesus Christ was sent upon earth to teach men by his religion and example, his life and death, how to gain this happiness;—that to be happy we must be good, and we can be good only by the influence of religious principles. I believe all is right, that God appoints. As for myself, I have not now, nor have I had during my sickness one moment's anxiety. I submit entirely to my physician and to the Almighty. Whatever they direct, I shall cheerfully do, and submit to." I observed to him, that although he was taken from his labors so early in life, in the midst of his plans of usefulness, still he had great cause of thankfulness to God, that he had been enabled to accomplish so much, in a short time; so much more than most of us effected in a long ministry. He replied, "I am thankful; and I could have wished, had it been God's will, to have lived to do much more; for I had marked out much work which I intended to execute. I had prepared skeletons of a course of sermons, principally for the young, which I had hoped to fill out and preach this summer; and determined upon my plan of labors for some time to come. But God has ordered otherwise, and I bow to his will." I reminded him of the last discourse which he preached to my people, a few weeks before he was confined by sickness, and which seemed to make a deep impression on all who heard it. "Yes," said he, "that is the best method of enforcing moral and religous truth, by apt and familiar illustrations, brought

ome to every soul. Had I lived I should have reached more than ever, in that way, — the only ray in which preaching, as it seems to me, can do much good. Indeed, said he, I had just begun to earn how to preach. I should not in future, have evoted much attention to controversy, because the ime has gone by, when I think it was needed. My reaching would be for the most part, practical; llustrating the paternal character of God, the life nd example of Christ, the importance of early re-gious education. That," said he, with emphasis, 'is the *grand point*, that is the foundation of a reli-ious character. I do not mean to say, that I regret aving been engaged in religious controversy. And hough some things which I wrote, and some ex-ressions which I used, may have seemed harsh nd severe, I thought them necessary at the time, nd that I was doing my duty to truth and religion. nd I do not now regret the course I pursued." few days after this conversation, I visited our riend again. I found him more feeble in body ut strong and bright in intellect, humble and re-igned in spirit. He had expected my visit, and at nce entered upon the most interesting of subjects; bout which few are able to speak with calmness, hen they feel that the events of which they speak re soon to be realized, and the duties they suggest oon to be executed. I refer to this occasion, these olemnities, and the manner in which they should e performed. At this time he spake most feeling-y of the kindness and attention of his friends, and

the people of his parish, generally; of the kindness of many out of his parish, on whom he had no claims, but the claims of humanity and Christian sympathy. He often talked to me of his people — how grateful he felt for their kindness, and solicitude for him; how happy his situation was in sickness compared with many others; that every want was supplied; every desire was gratified, even anticipated. And I can assure you, my friends, that it would have afforded him the purest satisfaction to have seen you, and talked with you often, had it been consistent with a prudent care of himself, and the endeavors used to restore him to health and usefulness. But after his return from his journey, and before his disease was decided to be incurable, it was absolutely necessary that he should be kept free from all excitement, and when all hope of recovery had left him, physical inability rendered it inpossible for him to endure much company. But he did not forget you, even to the last. His chief concern was for you, your present, your eternal welfare. The last time I saw your pastor was the afternoon before his death; a day ever to be remembered by me. As I entered his chamber a scene presented itself, which made an impression on my mind, that will never be effaced. There was just light enough in the room, to enable his friend, who sat by his side, to read to him devotional hymns, and those beautiful and sublime chapters, the 14th and 17th of John and the 15th of Corinthians. The calm and serene and holy

expression of his countenance, — the bright and heavenly lustre of his eyes, — all spoke with an eloquence which language cannot describe of peace and heaven within. I felt the place to be holy. I said to him, you are highly favored, my brother, in being so free from suffering, that you can indulge these meditations, and pass your hours in these exercises, which will shortly form your employment and delight forever. Your heaven has already commenced. "Yes," said he, "I have indeed a foretaste of heaven; I have communion with heavenly spirits. Some of my dreams have been most delightful. When I leave my friends on earth, I shall only go to a larger family in heaven. If I had strength, I could talk; I could preach to those around me. I could pray and tell of my experiences. But I dislike all display. One short line expresses all I feel and wish to say. 'Father, thy will be done.' That is enough."

"Is this his death bed? No — it is his shrine;
Behold him there, just rising to a God.
The chamber where the good man meets his fate
Is priveleged beyond the common walk
Of virtuous life, quite in the verge of heaven."

In giving this relation of the religious sentiments and feelings of your late pastor, his grateful and affectionate feelings towards you, his deep concern for your spiritual welfare, I have done as he requested, and as nearly as I could, I have given you his own words. And do you not perceive the per-

fect consistency of his character. In everything he has done do you not see the *man* as he was, the *Christian* as he should be? I love to dwell on his character — his Christian character. Never have I seen more completely exemplified the power of religous faith to sustain, cheer and console the Christian, than in him, during the whole of his sickness. Never have I witnessed such childlike submission to the will of God. The last moments of his life are confirmation of this; for when he perceived himself to be dying, he said, "O Father, receive my spirit. I die in peace with all." After a pause he added, "my firm faith in Christ supports me now." Who could witness such a scene and not exclaim, "Let me die the death of the righteous, and my last end be like his!" In this humble yet exalted and heavenly frame of mind, our friend closed his present being. And will it henceforth be said that the simple truths of the Gospel, as we believe them, are not adequate to support the Christian in life and in death; that they cannot prepare him for the eternal world? Has he not passed into the eternal world, resting on this faith, in the firm belief of these religious sentiments? Consoled, supported and animated by these, he has gone to his Father and our Father, and commenced a wider and higher scene of duty and enjoyment, in the world of pure and perfected spirits.

And now, my friends, though these walls will no more echo to the voice of him, whom you delighted to hear; though that voice will no more be raised

to quicken your faith and call you to duty; he still lives. He lives not only to God, and to the spirits of the just made perfect in Heaven, but he lives to you. He lives to you in every good principle, which he nurtured in your souls, in every pious and benevolent impression he has made upon your hearts. Though dead he yet speaketh to you, as it were from the other world, in language more powerful than any he ever addressed to you on earth. The example of his active and benevolent life is fresh in your minds, and you will never forget the brighter example of his faith, humility and resignation in sickness and death. In all these, he speaks, he exhorts, he encourages you. The thought of him will no doubt be associated with many a good resolution, with many a holy wish, with many a pious aspiration. When your faith is tried by ridicule and scorn, you will remember how manfully he defended it against his open and secret enemies, and you will feel safe with the anchor on which he rested. When you are strongly tempted to take the first dangerous step in the path that leads to death, you will hear his warning voice and perhaps forbear. Yes. The good can never die. The veil of flesh cannot entirely separate them. They form but one great family. Their home is with God. Thither he has gone before you, and beckons you onward to the same mansions of peace and love and eternal joy.

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